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OPINION

of

SRIJUT RABINDRANATH TAGORE

The reproduction of a photograph of mine done by the Indian Photo-engraving Company has given me great satisfaction,

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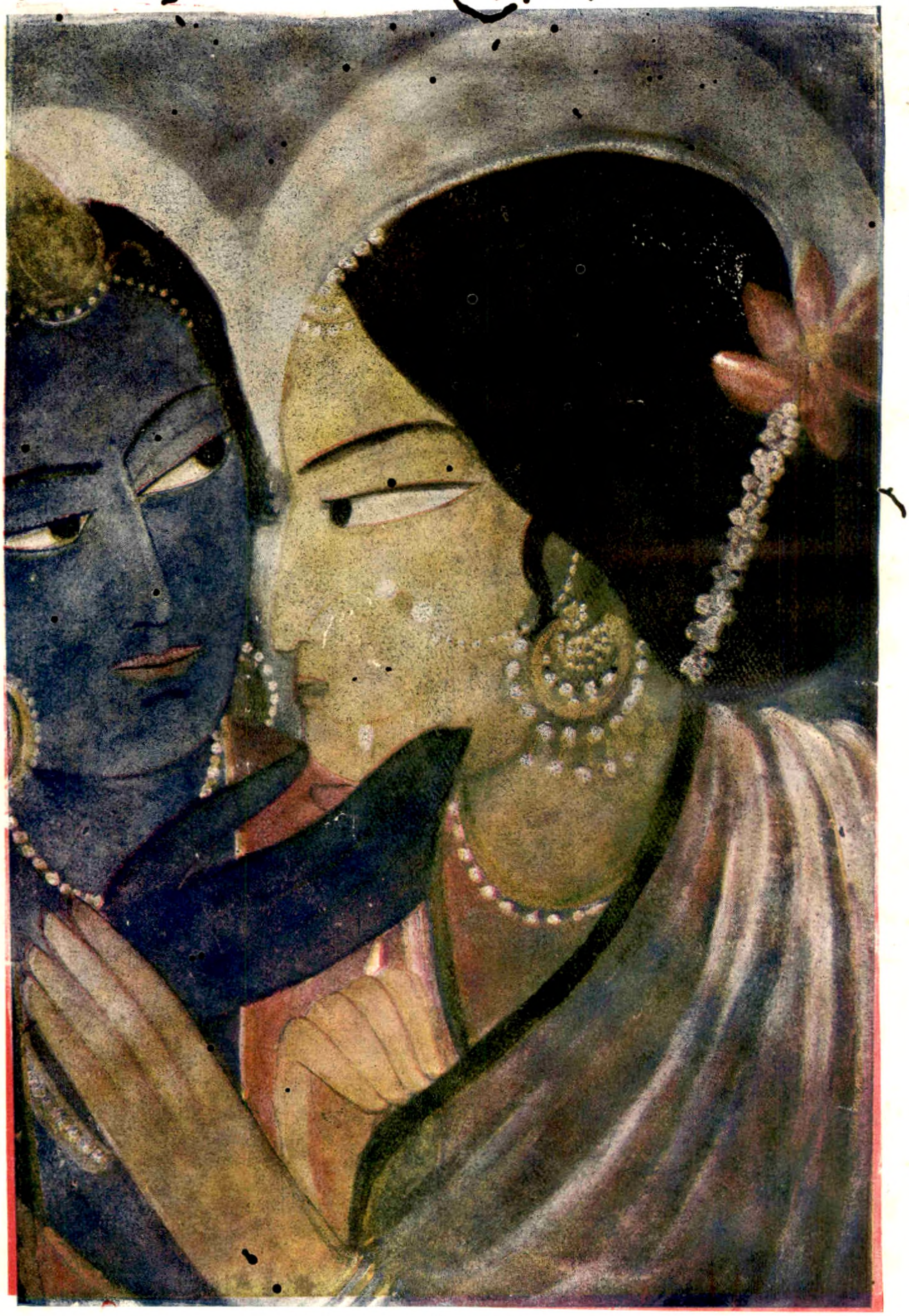

RADHA AND KRISHNA
By Srimati Sunayani Devi

THE
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THE JAIN CANON AND EARLY INDIAN COURT LIFE

By CHARLOTTE KRAUSE, PH.D.
Leipzig

FROM the canonical writings of a religion one is prepared to gain insight into its dogma, ethics, philosophical ideas, and the history of its propagation and propagators. The last topic may allow glances at its historical and cultural background. Scarcely however should one expect to glean from them a harvest of the most vivid descriptions of ancient Indian court life. Still this is one of the pleasant surprises with which the student of the Jain Agamas is rewarded for the pains it cost him to work through the difficulties of their strange medium, the old Ardha-Magadhi tongue.

All the great Jain sages were scions of illustrious Kshatriya clans, and all of them were prompted by the voice of religious intuition to leave the vain splendours of a royal court for the loneliness of Sannyasa. This has given the chroniclers ample opportunity of enlivening their narrative by dwelling on the contrast between both aspects of the lives of their saints.

So they allow us glimpses of the palace of an ancient king with its sweet-scented, gem-inlaid apartments. We are allowed to peep right into the gaily-painted, mosaic-floored, jewel-lit bed-room of the queen, with its curious toilet requisites. There she reclines on a couch that is smooth like Ganges sand; soft like flakes of cotton-wool, covered with cushions and with coverlets of red silk, perfumed with frankincense and olibanum, and strewn with fragrant flowers. Auspicious dreams descend and awake her long before dawn, and we see her rise and leave the room to narrate them to her royal husband, while they are fresh in her memory.

Another time we are permitted to watch the king with his gaudy train of followers moving in stately procession through the bazars to the quiet temple garden which the spiritual teacher has chosen for his abode. There we see him dismount from his elephant, leave his retinue behind, as well as sword, parasol, diadem, shoes and chowries, the five emblems of dignity and power, to greet the Guru in all humility. We see him take his seat in the assembly and attentively listen to the sermon, till its last words have died away. Then he draws nearer and engages the Guru in an animated discussion regarding the secrets of life and death, heaven and hell.

At another occasion, the chronicler invites us to watch the queen at her preparations for Puja. Workmen are sent to the temple to erect a flower-shamiana, and decorate it with gay patterns representing swans and peacocks, koyals and cranes, gazelles and horses, bears and wolves, and other birds and beasts, all beautifully inlaid in flower-mosaic. Water is sprinkled on the streets leading to the temple, and the bazaars are swept and tidied by her orders. At last, she leaves her apartments, refreshed from her bath, sumptuously dressed and adorned, mounts her chariot, and drives to the lotus-lake. There she wades into the water, has another ablution, gathers the most perfect of the lotus-flowers with her own hand, and takes them with her to the temple, followed by crowds of slave-girls, who carry flower-baskets and censors. With her own hand too she washes, decorates, and worships the idol, as it is customary with her family, and then waits for the arrival of the king.

Another time, the princess may be watched celebrating some auspicious festival. On a little stool she sits, under a specially erected shamiana of the loveliest flowers, in the very centre of as kilful design of the town with all its streets and lanes, outlined on the floor in grains of multi-coloured rice. Presently, she has to submit to a shower-bath poured over her by slave-girls from pitchers of silver and gold. Then she is dressed and decked and led to her royal father, at whose feet she bows, and who places her in his lap, asking the prime-minister with paternal pride whether he ever saw such a beauty of a little princess before.

With even greater pride may he be seen some other time, listening to the announcement of the birth of a son, and distributing gifts with lavish liberality. We hear him order his officials to release all prisoners, to sprinkle the whole town with scented water, sweep and plaster the streets, and decorate them with arches and banners, to erect shamianas so that the populace may watch the joyous celebrations, to whitewash all the buildings, cover their walls with auspicious hand-prints of sandal-paste, garland them with flowers, strew flowers everywhere, and perfume the air with frankincense and olibanum. Then musicians and singers, dancers and acrobats, wrestlers and jesters, all are ordered to display their art, the populace is to be free from taxes, and there is to be rejoicing and happiness everywhere. Thus he celebrates the event for ten days, and goes about wearing his costliest robes and most precious ornaments.

Again, a royal person may be watched negotiating with the masters of the guild of goldsmiths, who receive orders of the strangest import. Painters are instructed to decorate the walls of some private room with representations of dallying beauties and love-scenes. Wealthy merchants, coming from far over the sea, full of accounts of strange adventures, are received in audience, and curious and valuable gifts graciously accepted. More than once may we see the skilful and successful lavishly rewarded, the unskilled scorned and punished with exile at the hands of a discriminating and high-spirited ruler, the sphere of whose interests seems to have no bournes. On the battle-field too we may watch him, clearly distinguish his curiously equipped army, gaze on old-fashioned weapons, that might well have served as models to the painters of Ajanta, and wonder at the stratagems of ancient warfare.

Apart from all such occasional glimpses, we even learn in detail how a king of antiquity begins his day and starts the series of his various activities. The small hours of the morning find him on his bed, peacefully slumbering. Only when the sun comes forth, red like the Asoka blossom, he rises and straight away begins a good round of hearty bodily gymnastics. He repairs to his gymnasium, and engages, in several bouts of wrestling and boxing, followed by massage, till he feels pleasantly exhausted, and expert masseurs have to dispel his fatigue by rubbing him with refreshing, fragrant ointments, skilfully concocted from innumerable costly ingredients.

Then he enters the bagnio. Under the bath pavilion, the floor of which is a many-coloured mosaic of gems, and the window-grating set with glimmering pearls, stands the jewel-decorated bath-stool. There he takes his seat, to enjoy a hot shower-bath of fragrant, crystal-clear water, goes through a series of auspicious rites, dries his body with a beautiful, soft towel, and dresses in the typical two-piece garment of purest archaic. style, made of richest material. Delightful sandal-paste covers his limbs, a garland of sweet-scented flowers in all the five colours adorns his breast, and the resplendent ornaments that deck him all over, glistening on his neck and chest, on his waist, his arms, his wrists and fingers, his ears and forehead, so that he looks like a walking wish-tree,—are of so many shapes and varieties that their names and descriptions fill more than a page of the narrative. Thus adorned, he leaves his apartments moving under an amaranth-garlanded parasol, fanned with white chowries, hailed by victory-greetings, and accompanied by his splendid court, from the wise prime minister and his proud Sardars down to the dwarf and jester.

The procession moves to the Darbar hall, where the king holds his levee. On this particular occasion, he intends to consult with the astrologers of the town.

Sitting down on the throne, he orders eight seats of honour to be arranged, spread with white cloth, and strewn with auspicious white rape-seed and Durva grass. Then he remembers that his consort will probably be interested in the proceedings, and arranges for her accommodation too. Part of the room is cut off from the public gaze by a gem-embroidered, gorgeous curtain of exquisite material, that falls in heavy folds to the ground, and shows hundreds of patterns representing wolves, steers, horses, crocodiles, birds, snakes, men, kinnaras, insects, cows, elephants, woodland creepers and lotus-plants. Behind this delightful curtain, a jewel-inlaid seat is placed, and covered with a soft mattress, over which a white cloth is spread.

After having supervised these preparations with his own eyes, the king sends for the eight chief astrologers, each of whom represents a different branch of the complicated and advanced art of ancient astrology. Having taken their bath and performed their morning rites, dressed in plain, but spotlessly clean garments, adorned with a few good ornaments of value, and carrying with them as purifiers and emblems of good augury, white rape-seed and Durva grass, they appear in the Darbar hall, and hail the king with the greeting of victory. The king receives them with great respect, and they take their seats on the eight places of honour.

Only after all these preliminaries are gone through, and the whole scene has arranged itself, gay with colours, graceful, and yet solemn, like an 'Ajanta fresco, the king sends word to the queen, inviting her to witness the consultation. She responds at once, quietly takes her place behind the curtain, and listens to the eager questions of the king and the assured answers of the wise men, till at the end they are reverentially dismissed with gifts of all varieties of eatables, flowers, garments, perfumes, ornaments and means of sustenance that will last them all their lives.

Then the king shows himself behind the Purdah to talk the event over with his consort, till she finds it the proper moment to take her leave, and retires, walking with the dignified and graceful gait of the Rajahamsa, to her own apartments.

The canonical writings of the Shvetambar Jainas, from which the above gleanings have been taken, are said to go back, in their original shape, to the apostles of Vardhamana Mahavira, whose Nirwana took place in 527 B.C. Still, Jaina tradition itself admits that they have undergone various transformations, and that the definite form in which they are extant to-day, was fixed at the synod of Valabhi in 980 after Vira, that means 453 A.D. Therefore the bulk of this literature is at least about 1500 years old. This fact renders the interesting information it supplies concerning obsolete customs and institutions, so valuable and important.

So it is well worth noting that it contains, amongst other invaluable material, the above instance of a pre-Mohammadan Purdah scene, proving that Purdah was a well-established custom with the gallant Kshatriya clans of the Bharata Varsha of that time.

It is surprising that this literature should not have been turned to better account by historians and other students of Indian culture in tracing back and explaining many of the astonishing institutions of this unique country, that has rightly been called a museum of the most fascinating antiquities.

STUDENTS P. G. A

ASIATIC EMIGRATION IN THE LIGHT OF WORLD ECONOMY

By Dr. Radhakamal Mookerji, M.A., Ph.D.

Lucknow

THE problem of Asiatic migration challenges the idealism and sagacity of the world's statesmen who have to reckon with blind racial prejudice on the one hand and the compelling drive of economic forces on the other. The enormous outward thurst of the Asiatic peoples from the overpopulated regions in south-east Asia now receives a rebuff from sparsely peopled or empty regions, and the policy of exclusion is sought to be grounded on the theory of the intrinsic superiority of white blood and white culture.

Nordic Superiority : A Myth

Few modern sociologists accept the doctrine of Nordic superiority. The eminent sociologist, Sorokin, has recently reviewed modern statistics on the point.[1] The majority of Terman's gifted children were of a mesocephalic type ; Dr. Parson's study shows the cranial indices of high social groups and of criminals in England about the same ; A. Macdonald finds that " longheadedness increased in children as ability decreases." The measurements of children of Liverpool by Muffang; of the skulls of Polish nobility, educated groups and common peoples by Talko-Hryneciwitz ; of Spanish students and people by Cloriz ; of the Belgian murderers by Hegor and Dallemagne; of various classes in Italy by Livi ; and other similar measurements do not show any evidence of this alleged dolichocephaly of the upper classes in Europe. The researches of modern psychologists indicate that differences between various European stocks are contradictory and do not show evidence of Nordic superiority. Yet it is this myth of Nordic superiority which, even more than the economic standard of living, has dictated the racial discrimination in the American exclusion policy. During the last two decades a considerable number of individual and group intelligence tests have also been applied to the Orientals. It is true that the measuring devices are not perfect and that it is not appropriate to apply the white-man's intelligence tests to peoples speaking in a foreign tongue and having different customs, unless exact equivalents can be devised for them. But the results clearly indicate that there are little, if any, racial differences in intelligence between the Eur-Americans and Orientals:

---

[1] Contemporary Sociological Theories, pp. 266-276; L. D. Zeleny, Race and Culture in Sociology and Social Research, May-June, 1930; also Wallis, Introduction to the Study of Anthropology.

[2]. Yet when the Great War in Europe caused a great scarcity of labour, race prejudice did not stand in the way of invitation of the Chinese and Indians, who were employed by Great Britain and France; 140,000 Chinese being employed in France alone for industrial and agricultural labour.

	Intelligence Quotient
White Man	100
Chinese	98 and 99
Japanese	98
Hindus	98

Such differences will no doubt be found among different social strata in the same people. It is Nordic enthusiasm which is more responsible for creating a race situation than any alleged superiority of one race over another in intellectual attainments which are in large measure governed by cultural and economic factors. Indian labour did not create a race problem in the United States as Chinese and Japanese labour did, and if the United States accepted Indian emigrants on the same quota basis which has been adopted for the European nations, India would not be sending new emigrants in larger numbers than she did in the years of unrestricted migration. In South Africa the same hypothesis stands behind the slow pressure which the British Colonists are exerting to push the Indians out of the region with the minimum of loss to themselves, and in Australia, this has taken the *camouflage* of a dictation test to exclude all Orientals.

Standard of Living a Matter of Race and Region

Nor is the economic standard of living a dogma, an unvarying principle by following which people living within a certain range of latitudes and longitudes could be excluded for ever from any country or region. In the first place, the standard of living is a matter of adjustment of race and region. The Oriental's frugal living is an outcome of his smaller needs to maintain body heat, his lower nitrogenous equilibrium, his slower metabolism which are, however, not inconsistent with a capacity for prolonged strenuous toil. With leisurely disengagement at intervals, the Oriental may succeed better as an agriculturist, a trader and even as a miner than the European. This explains to some extent the success of the Chinese, Japanese, and Indians in small trade and retail business, in agriculture, in mining, lumbering, and fishing enterprises in foreign countries. Secondly, the standard of living of a race bears, or ought to bear, some relation to the resources of the region. No doubt Europe and America have been maintaining since the middle of the last century a highly artificial, social and industrial standard of living which rests on the free exploitation of resources, natural and human, of the tropical and sub-tropical worlds. The rapid and phenomenal economic development of Java and the Hawaiian islands, under the direction of the Dutch and the Americans is a testimony to the enormous pressure of industrialised populations reacting favourably on tropical lands. On the other hand, the history of the Congo and of the more recent Putumayo atrocities in South America, the decimation of the native population in German S. W. Africa, and the cruelties of slavery and indenture in the first half of the 19th century, are unmistakable evidences of the seamy side of the white industrialism in the tropics. The improvement in methods of recruitment, encouragement of contract labourers to settle in tropical lands by means of advances, etc., and amelioration of their social conditions, are indirect results of the shortage of tropical labour which jeopardised the production of high-value tropical materials. As the torrid world becomes industrialised and multiplies in population, Europe and America's supply of tropical raw materials and products as well as overseas markets will shrink. Thus the standard of living of Western nations, which rests on the present disparity of levels of economic development between the temperate regions and the tropics, can only be maintained with difficulty. Thirdly, a race or community, even though it be a ruling one, is not justified in bolstering up its standard of living artificially if it cannot undertake continuous manual labour in the region. In South Africa or North Australia where manual labour on the farm, mine or plantation cannot or may not be undertaken by the British, the right of Indians, Chinese and Japanese to a stake in the country cannot be denied, based as it is upon their labour. This averseness from labour may be due to the European colonists' lack of capacity for climatic adjustment, or to social and racial reasons, *e.g.*, the presence of a large mass of native or immigrant labour which can be exploited.[1] In Australia, where the climate does not permit the white man to actively participate in manual labour except in the coastal and mountainous areas, he has developed a standard of comfort which is wasteful and inefficient, and yet which is bound up with the present lines of pastoral and agricultural development of the country. Thus in Australia " measured in calories potatoes are dearer than meat, and by the same gauge, fruit and green vegetables are extremely expensive. The sheep requires far less shepherding in the climate than the cabbage."[1] Thus the artificial standard of living and system of industry support each other, though both are inconsistent with the resources and population-supporting capacity of the region, and hence lack the impress of geographic finality. No doubt white labour in the absence of an abundant native or immigrant population cannot undertake intensive farming throughout the greater portion of the continent. Yet intensive agriculture represents a forward step in economic life, and will lead to a better population distribution and utilisation of resources than animal husbandry and urban industrialism, which represent the characteristic economic type of Australia to-day. No doubt intensive agriculture is limited by the amount and distribution of rainfall, and soil and temperature conditions; yet, though wheat cultivation is expanding, the possibilities of wheat-growing as well as tropical agriculture are checked in some measure by the initial trend of Australia in the direction of developing livestock industries and the ignorance and habits of the people, who have not become skilled in farming. Like Australia, Canada also shows the new country's original trend towards extensive farming and livestock industry, and also a marked and increasing tendency towards urbanisation that is hardly in keeping with the abundant agricultural resources and potential food supply of the country. The relative proportions of urban and rural population are given below :—

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[1] The earlier Dutch economic policy in Java was frankly exploitative. Since 1909 the Dutch, as it has been observed, "have been endeavouring to atone for the past."

Per cent.

	1891	1901	1911	1921	1931
Urban	31·80	37·50	45·42	49·52	53·71
Rural	68·96	62·50	54·58	50·48	46·29

Lastly, if the immigrants can adopt and maintain the standard of living of the receiving country, and assimilate its social and cultural heritage, the economic or social ground for denying admission cannot hold good. While the Japanese can claim that many of their residents on the Pacific coast of America are well nigh completely assimilated to American culture in a relatively short period, the Indians also point to many of their brethren who have attained to a high economic living and social status in Kenya and Natal. Besides the assumption that the world because of economic interdependence of regions tends towards the "standardising" of living of different peoples is as wrong as the notion that humanity may one day cease to exhibit racial, physical and mental differences. Standards of living and productive efficiencies of people, like diet and social customs, must exhibit contrasts grounded as these are on fundamental regional causes and conditions.

---

[1] Problems of the Pacific, 1929, p. 50.

Difficulties of the "Standard of Living"—Argument for Exclusion

It is obvious how indiscriminately and dogmatically the standard of living argument is now being used as a barrier against oriental immigration. It is the United States which by cherishing the false notion of Nordic superiority has created not only a difficult "colour" problem for her own country, but also the more intricate race question among all the nations bordering the Pacific. Races whether in the United States, or in Europe or in India are always on the melting pot, and civilisations are built not by race but by the region. The United States, faced with the problem of heterogeneity and mixture of races, which is however by no means singular to her, has now shown a distrust of the influence of her social and cultural heritage. If time and opportunities allow, the American environment and tradition will no doubt assimilate her diverse stocks into a wonderful culture enriched instead of being impoverished by racial contrasts. But instead of depending upon the forces of environment and tradition, she has had recourse to an ideal which is as unscientific as chimerical. For history knows of no nation which can claim ethnological unity. And how will she discriminate the races ? Oriental blood flows in the veins of numerous peoples in Europe. The Alpine people of Europe are partly Mongolian. The Jews form a section of the Asiatics who are not Mongolians. The American Indians, too, form a section of the Mongolian race. Even the British settlers whom she favours represent the mixture of a variety of racial types, while there are as great differences between the Americans, the Indians and the Japanese as between the Americans, the Swedes and the Prussians. Further, have not the anthropologists found evidence of modification of the skull and other physical traits of American immigrants through long residence in the American environment, even as the Magyars of

Hungary. Mongolian in origin, have been Europeanised by the adoption of life in Europe, and the white Australians are found in some measure to resemble the aborigines in their deep-sunk eyes and depressed bridge of the nose? Evidence is also forthcoming regarding differences between the Japanese in Japan and the Japanese residents in America as regards texture and colour of hair, features, shape of hip and feet, complexion, etc. Yet the United States seems to work her present Immigration Quota Laws on the basis of her conviction of a supposed Teutonic or Nordic superiority. White settlers in Canada, South Africa and Australia have taken the cue from her, and the same process of expropriation through slavery, spoliation of the native's lands, economic compulsion to labour, or direct penal taxation, by which the native races were gradually deprived of their heritage in an earlier epoch, is now being applied against immigrants albeit in a more refined and indirect fashion. Yet the obvious facts remain that the immigrants, like the Indians in South East Africa, were introduced to meet the needs of the countries themselves, and that the British Colonials and the Indians are on the same footing, both immigrants in a country which belongs to neither. Indeed, the protection ✓ of the interests of Indian traders in Africa led to the establishment of the British Protectorate over the Muhammadan Sultanate at Zanzibar and East Africa, but a few generations later, it is those very Indians who are sought to be squeezed out of some portions of this territory.

Racial Accommodation in South Africa and Malaya

South Africa and Malaya, which have been for the last few decades two magnets on each side of the Indian Ocean drawing to themselves the ceaseless flow of Asiatic immigrants, are to-day of world importance due to the significance of the part they will play in the solution of race problems. South Africa, which lies outside the tropics, is a congenial home for European settlers, who are, however, hemmed in on all sides by the Bantus as well as by Indian immigrants. The Bantus, unlike the American Indians or the Australian aborigines have multiplied and thriven. They have not only gained more farms and holdings than the white population, which in fact is waning in the interior, but have also proved themselves more efficient in certain fields of skilled labour than the Europeans. Besides, the whites have to meet the competition of the Indian traders, retail dealers, and skilled artisans who have entrenched themselves firmly in the economic life of the country. South Africa, to-day, contains a population of Indians numbering 186,000, whom it would be imprudent, even were it feasible, to displace through the indirect use of the white-man's political authority.

Malaya, that prolific and potent peninsula, which is described as the melting pot of Asia, has provided a home for more than three and a half times the number of Indian immigrants in South Africa. But here the Indian does not compete with the European, who is not the resident settler but a planter, mine-owner and capitalist. Here there is competition mostly between Indian and Chinese labour, in which the Chinese have proved superior. There are Chinese industrialists as well as miners, who compete successfully with the dominant Europeans. But there has been no racial objection to Indian and Chinese immigration, the steady stream of which is the mainstay of Malayan wealth. A co-operation between white capital and business ability and coloured labour bids fair to make Malaya one of the world's prosperous seats of industry and trade. On the other hand, racial jealousy, finding expression in a restrictive immigration policy and a drastic system of segregation is calculated neither to secure the white man a permanent position in South Africa nor to accord fair opportunities of economic uplift for the natives and Asiatic immigrants alike.

Unpeopled Lands for Overpopulous Races

With the three countries, India, China and Japan, suffering from the economic and social evils of over-population, the vast empty spaces of North America, Australia and Central and South Africa cannot long remain thinly inhabited or inadequately utilised. It is well known that Australia was first explored and mapped by the Dutch, but was later annexed by the English on the theory of non-use and non-settlement. The same argument may be equally applicable for the settlement by Indians, Chinese and Japanese of various islands of the Pacific including Papua and Australia, and the Pacific Coast regions of North and South America, which now cry for occupation. Indeed, the Pacific, geographically speaking, is the great Ocean of the Orient, and the thurst of the Orientals out in the Pacific through the chains of islands from the mainland of Asia is a geographical and ethnic destiny now being baffled by political forces. The aggressive policy of oriental exclusion is feeding the fire of a Pan-Asian alliance or solidarity, to which Indian, Chinese or Japanese nationalisms subordinate themselves, and the estrangements between the Asian peoples cooped up in areas which can no longer feed them, and the white settlers who are too jealous of guarding the heritage of a white civilisation even in lands where they are; and are bound to remain, as exotics, might provide fuel for a world conflagration in a not distant future in the Pacific area. Race antagonisms die hard, they destroy, they cannot build up the fabric of world economy. For building up the world economy of the future we have to depend on the application of science to economic affairs, and particularly to economic co-operation of the nations. And science tells us that it is the denial of Nature's laws which brings individuals as well as nations to ruin. Nature abhors a vacuum. An under-populated Australia, Papua and New Zealand, a sterile North-West America, a forested tropical America or Africa, must invite the flow of millions from human reservoirs where population can no longer be imprisoned. Science also indicates the principles which should regulate the movement of peoples from one region to another.

Scientific Migration and Settlement

At the same time as the society of nations develops, an individual nation shows greater willingness to hand over migration problems to international control, or mutual conference and agreement, which alone can ensure the victory of scientific thought over race prejudice or narrow nationalism. As in plant and animal selection and breeding, the scientist imports plants and animals which are born and have thriven in similar environments, so, in regulating the world distribution of surplus population for proper utilisation of the resources of sparsely inhabited regions, it is the claims of stocks which live under similar environmental conditions and which can best utilise the vegetable and animal resources of the region that should obtain the highest preference. In the absence of an adequate native population whom the womb of economic history and tradition has conceived and the region has nurtured, the stocks who belong to a similar region and are accustomed to appropriate economic practices can best utilise and develop the resources of the region. Tropical agriculture has shown marvellous results by importation of exotics to congenial environments where climate and soil have been favourable, and the world to-day obtains by far the largest amount of its rubber, coffee and quinine from regions which were not the native habitats of the hevea, the coffee plant, or the cinchona. Cattle and sheep-rearing in Australia and Argentina, which now has reached huge proportions, similarly testifies to the discriminate selection of a pastoral industry in a suitable environment. Again, the present-day Australian Waterhouse and Merino sheep are far superior to their ancestors which were imported by the early settlers in the 19th century. There is no doubt that industrious populations transplanted into appropriate climatic regions will achieve remarkable economic transformation of such areas. The settlers will benefit not the less freed from the cramping effects of economic pressure and soil exhaustion of old settled countries. Both in tropical Africa as well as in Malaya, Dutch East Indies and Indonesia the degree of civilisation reached may be measured to some extent by success in the cultivation of rice, which is essentially a product of civilised ✓ man. The native races cling fanatically to their ancient practices, but the Indian settlers both in Africa and Malaya, have introduced the plough and the cultivation of rice, thereby extending the frontiers of civilisation. In the Dutch East Indies the wet system of cultivation is found chiefly confined to certain districts, where it has been introduced by Hindu-Javanese settlers.[1] It is thus that the silent education of the Negroes and Malayas has been accomplished in some measure for generations by the Indian immigrants.

Racial Co-operation

In Malaya, Dutch East Indies, and Indonesia the work is shared between the Indians and the Chinese, who are the most methodical agriculturists and the most skilful craftsmen in metal, wood, and leather. Nature has decreed a colour scheme indispensable for individual and world economy alike. The economic co-operation of white and coloured humanity, on which the lasting peace of the world depends, is impossible as long as the political forces arising from the current notions of white dominion and superiority tear across the economic web. But economic forces will in this age wax stronger than race prejudices or national suspicions. A readjustment of populations and their grouping in closer proximity around the resources of the world will make the world economy more stable, while the racial genius of each stock will contribute its quota to the economic development of humanity.

Economic Forces versus *Race Prejudice*

✓ A policy of exclusion of races on the ground of economic competition can never be a permanent solution of the problem. For so long as resources are not adequately utilised, labour, like capital and enterprise, must flow in. Thus in the Pacific States of America, the exclusion of the Chinese was followed by the immigration of the Japanese, and now the Oriental exclusion in its turn has caused an increase of immigration of the Mexicans and Filipinos. On account of the scarcity of labour and the superiority of the Chinese and the Japanese to the Mexicans and Filipinos, there is now a general lack of enforcement of the Californian anti-alien land laws of 1913, 1920 and 1923.[1] Economic forces are therefore prevailing over race prejudice in the case of the Californian land-owner or rancher who wants a steady supply of seasonal migratory land labour for his farm. Similarly, in South Africa the gradual expatriation of the Indians will leave an economic gap which will be naturally filled in by the incursion of the Bantus into new fields of labour, making the present policy of segregation ineffective. Human migration must be controlled, but neither artificial exclusion nor economic segregation of races shows itself the right method, since they both thwart the natural operation of economic tendencies. Migration should not be left under the control of individual states, for this will be inviting friction and conflict between races and nations. Nor should it be left to individual initiative and enterprise which will lead to maladjustment and waste.

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[1] Peace Handbooks, Vol. XIV. Sumatra, p. 42.

International Control of Mass Migration

International machinery should control mass migration to maintain economic equilibrium and utilize the resources of undeveloped regions. The distribution of the world's surplus labour by international labour bureaus, conferences, or agreements will be governed not by political expediency or racial prejudice, but solely by the consideration of world economy having international acceptance. Thus the interests of world industry and trade will not only demand the subordination of a national dog-in-the-manger policy in vast tracts still undeveloped or inadequately developed to the imperative demands of economic productivity, but will also bring about the co-operation between Oriental labour and Western capital and enterprise in regions which have so far baffled man's efforts at colonisation through the centuries. Colour, instead of being a shame and a menace and a cause of antagonisms will promote harmony, and the white, brown and black man may live together in mutual esteem for the uplift of the region that cries for such co-operation. Modern science has envisaged a symbiosis or co-operation of the different parts of animate and inanimate Nature for the uplift of the entire regional complex. Will not science be as insistent in demanding such a policy and ideal for human affairs ?

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[1] See Mears : Resident Orientals, p. 253.

RAJA RAMMOHUN AND LAW

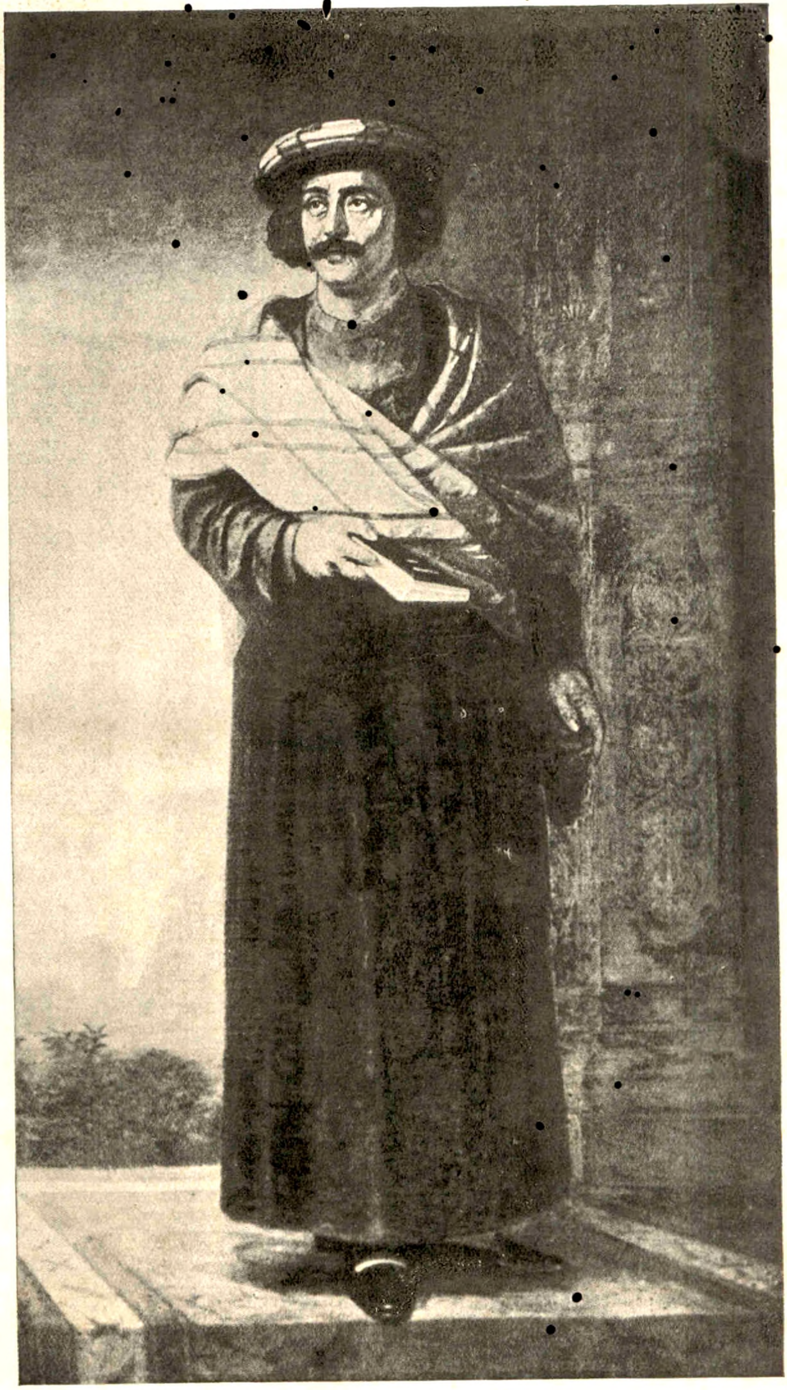
By NARESCHANDRA SEN-GUPTA, M.A., D.L.,
Calcutta

RAJA Rammohun was not a lawyer in the sense in which we generally understand the term. But as a litigant he had his hands pretty full and the time he spent as Dewan at Rungpore brought him into most intimate practical contact with the administration of law for, as we understand from his evidence before the Committee of the House of Commons, many of the judges of those days who were also Commissioners of Revenue relied exclusively on their Dewans for the discharge of their judicial duties.

The Raja was nothing if not thorough. When his duties brought him into contact with law he was not content with knowing just so much of it as was necessary for practical purposes, but he made a thorough study of it. He not only studied Indian law but familiarised himself with details of British jurisprudence. Illustrating one of his points in his essay on Ancestral Property in Bengal written in 1830 he shows an easy familiarity with the differences between the law of legitimacy in England and Scotland and with the peculiarities of the Gavelkind tenure of Kent.

The proficiency which the Raja thus acquired was not confined to a mere practical knowledge of the law. With a characteristically philosophic bent of mind he easily went behind the rules of law to their principles. His scanty literary remains give us very little information about his actual equipment in this respect, but enough remains nevertheless to show that he was not only a most acute lawyer but also a jurist with a firm grasp of principles and clear vision of legal possibilities.

One can discern that his pronouncements on thevarious problems of law that he discussed with such knowledge and legal acumen and with an incisiveness and forensic eloquence that any legal practitioner might envy, were not isolated pieces of mental exercise on the basis of the mere letter of the law. Taking his legal contributions in a lump, one notices in them a unity of purpose and principle which would justify one in claiming the whole series as representing an underlying legal philosophy, which though not explicit, is implied in all that he says.



RAMMOHUN ROY

Whose centenary of death was just celebrated in Calcutta and throughout India

The fundamental principle for him was evidently what he calls in one of his Bengalee essays, *lokasreyah,* "the good of the people," which was to him the purpose of all law and social regulation. What he means by it approximates more to the Hedonism of Aristotle, whom he is said to have studied early in life, than to the doctrine which was being promulgated about his time by Jeremy Bentham. It is difficult to imagine that in those days of difficult communication the Raja, while in India, could have been acquainted with the doctrines of Bentham which had not yet obtained sufficient currency even in England. And there is nothing in his treatment of the subject to indicate any remarkable affinity with Bentham's mathematical method of deducing laws by a calculation of the pleasure and pain ensuing from any measure. Besides to the Raja, imbued with the philosophy of the Upanishads *sreyah* could not have meant, pleasure, but Good, and *lokasreyah* was really the good of humanity in much the same sense as Aristotle understood the term.

Nor did the Raja proceed to elaborate any system of laws by *a priori* deductions from the absolute mathematical possibilities of particular laws in the terms of pleasure and pain. He had an intensely practical mind and was rather more concerned with the solution of the problems of the day by an empirical examination of their *pros* and *cons.* In this examination too he seldom goes back to first principles, but principally proceeds to discuss them on considerations which a practical jurist would employ. Considering the whole series of his contributions, however, one cannot fail to discern which way they all converge. The cause supported by the Raja is in every case the cause of freedom. He denounces Suttee and proclaims against it by an analysis of the Shastric authorities on the subject, but the motive of his argument is supplied by his strong feeling for the hopeless condition of dependence of women on men in Hindu society and a desire to liberate them and enable them to lead the life of human beings, pursuing ends of their own for their own self-realisation. In one of his controversial tracts on the subject he says:—

"The Sastras have directed those men or women, who seek after a knowledge of God, to hear and reflect upon this doctrine, that they may escape from the grievous pain of this world ; and they have also prescribed daily and occasional rites to be performed without the hope of reward by those who do not seek after divine knowledge in order that their minds may be purified and prepared to receive that knowledge. We, therefore, in conformity with the Sastra make it our endeavour to dissuade widows from desiring future base and fleeting enjoyments, and encourage them to the acquisition of that divine knowledge which leads to final beatitude."

In reading this and other similar passages in the controversy regarding Suttee we must remember that the Raja had, on purpose, confined himself to argument exclusively on the basis of the Shastras. Even within these limits he showed that women, like men, had spiritual purposes of their own to serve, rather than extinguish their lives on their husbands' pyre. That he had a much larger idea about freedom of women is shown by his treatise on "The Encroachments on the Ancient Rights of Females;" where he pleads in effect for the economic independence of women by a recognition of their right to inheritance. Here, too, like the practical lawyer that he was, he confines himself to the word of the law and only pleads for the abrogation of more modern doctrines limiting women's rights in favour of the older and more liberal view. Here again the motive of his argument is supplied by the following:—

"To these women there are left only three modes of conduct to pursue after the death of their husbands. Firstly—To live a miserable life as entire slaves to others, without indulging in any hope of support from another husband. Secondly—To walk in the paths of unrighteousness for their maintenance and independence. Thirdly—To die on the funeral pyre of their husbands, loaded with the applause and honour of their neighbours."

In his Bengalee essays moreover he draws a truthful and pathetic portrait of the hopeless servitude and unhappiness of women in society. The Raja was, if anything, a worshipper of freedom and it was natural that he should seek to lift the burden on the womanhood of his country so far as he might. He did not go so far as we may think he might, but in so thinking we probably greatly underrate the strength of the reactionary forces he had to fight in his time. It would be a great mistake to suppose that, because he pleaded for what was, after all, little, he was content with just this much and wanted no more. These efforts were only indicative of the underlying spirit of freedom in him though it was cramped in its utterance by the pressure of environments.

Yet another evidence of the inclination of his mind is furnished by his treatment of the "Rights of Hindus over Ancestral Property," where he argues with the eloquence of a first-rate forensic orator against a decision of the Supreme Court denying to the Dayabhaga father the right of free disposition of ancestral immoveables. It was the invariable principle of Rammohun in his controversies to fight with the weapons of his opponents. That this is not to be taken as an instance of his orthodoxy or his faithful adherence to the authorities that he cites, is clearly shown by this that while in this essay and the subsequent controversies with "A Hindoo" he places strong reliance on the text of Jimutavahana which the Court was bound to administer, it is the tenets of this very author which he attacks as a "modern encroachment" on the ancient rights of female in the other treatise. The reason behind his arguments assuredly lies in the fact that it was his firm conviction that freedom of disposition of property was founded on sound juristic theory and to set aside the progressive views of Jimutavahana on this was wrong in principle, while the restrictions on women's rights of inheritance placed by the same Jimutavahana were retrograde and bad in principle. In either case he appeals to authority and cites undoubted authority even for the proposition that the texts of Shastras had to be interpreted according to reason. But in both he concludes by assigning sound juristic reasons why the doctrines supported by him should be upheld.

His attitude of complete detachment from the Shastric law which he handled to such good purpose in these controversies is clearly shown in his evidence before the Parliamentary Committee in 1832. There he was not handicapped by the limitations which, to some extent, cramp his expositions in these controversial treatises. He there proceeds to plead for laws purely on principles and from considerations of public good.

He makes a strong plea for codification and frankly criticises the cumbrous and inartistic form of the Regulations then in force. He wants a criminal code and a civil code almost precisely for the reasons for which Bentham or Thibaut wanted them and for others which were specially applicable to the Anglo-Indian government. He was then in England and probably had the benefit of intercourse with Bentham shortly before the latter's death in 1832. It is conceivable that his partiality for codification might have been inspired by Bentham. But, considering that Bentham was at that time hopeless of having a hearing for his plea for codification in England, it is none the less striking that Raja Rammohun should have been such a quick convert to his doctrines, assuming that he was a convert and not an independent thinker on the same lines.

The Civil Code which the Raja wanted was to embrace the entire Civil Law, including the law of inheritance. With the wisdom of a practical statesman and lawyer however, he did not want the code to reform the law, but to lay down in precise terms the various laws of inheritance as they were, "until, by the diffusion of intelligence, the whole community may be prepared to adopt one uniform system." This shows exactly his real attitude towards the Shastric law which he holds inviolate in his controversial treatises. He does not consider them as sacrosanct, but rather desires their gradual amendment according to rational principles. But he is not willing to let the courts interfere with the laws as they were until they were modified by a legislative act. And even legislative interference should not, in his judgment, be violent or radical but proceed with the advance of the ideas of the people. Miss Collett has noticed this caution and conservatism as an outstanding trait of Rammohun Roy, which she characterises as a "prudent, even timid disinclination to revolt." But to one who appreciates in full measure the force of the conservatism which he was out to fight will consider his choice of the line of least resistance as prudent rather than timid. That Rammohun Roy was constitutionally incapable of a revolution is borne out by many passages in his Bengalee works. But he was undoubtedly a radical in thought, though very moderate in practice from considerations of prudence alone. The modicum of reform which he fought for, entrenched within solid ramparts of Shastric authority, raised such a tempest of opposition. A more advanced programme would probably have thrown him altogether out of bounds.

The liberal principles of jurisprudence which the Raja made the basis of his legal programme were borrowed chiefly from a study of English law which he read with care and for which he professed unbounded admiration in more places than one. One can gauge his proficiency in the principles of that law throughout the evidence which he gave before the Parliamentary Committee on the judicial system in India. The evidence which he gave was such as could have been given by an English lawyer of the front rank. He pleaded for trial by jury, for a separation of judicial and executive functions, for the power of the Sudder Court to issue writs of Habeas Corpus, for lawyer judges, and so forth and he fortified his pleas by an armoury of argument which would stand close scrutiny even at the present day. In all this he was drawing upon English law. But he was equally alive to the conditions of the country and his ready adaptations of English ideas and institutions to Indian needs are not only clever but wise. One is struck throughout by the ease and confidence with which he meets every contingency and suggests a remedy for everything. All this betrays a mind not only supremely quick, clear-sighted and well-informed, not only well-stocked in legal principles and having a clear grasp of the entire system of administration of justice but also the mind of a jurist and statesman with insight and vision. In law as in everything else Rammohun Roy was an idealist with a great sweep of vision and yet an intensely practical-minded man. While his mind rose to loftier heights of idealism than Bentham, he was a great sight more practical and prepared to take full account of facts. The frame of his mind reminds one of Aristotle, in the extensity of the province over which it played, the keen insight which he displayed, the lofty heights of idealism which he realised, as well as in the scrupulous attention he bestowed on practical details.

While his own country was undoubtedly benefited by it, the world lost a great deal in the fact that Rammohun had to spend so much of his time in pioneering every liberalising movement in the country, from a press to a theistic movement and to exhaust himself principally in controversies. He did not leave any systematic treatise on laws or politics or even on the philosophy of his Theism. We are left to cull thoughts from stray passages in treatises in which the exigencies of controversy counted for more then a systematic presentation of his ideas, though these treatises are models of what controversial writing on such high topics ought to be. Enough remains in them however to indicate his high purpose, clear ideas and a lofty philosophy and above all a great spirit of freedom underlying them, to make us sigh for a systematic treatise from his own hands.

In the legal treatises Raja Rammohun Roy displays a high degree of legal knowledge and an astonishing forensic talent. In appraising their worth we have to remember that he wrote about a century ago when the great body of judge-made Hindu law had not yet been evolved and a great many of the source books on Hindu law which are now easily accessible were not available. It is possible for us now to say a great deal more on the law relating to the rights of the father over ancestral property and on the rights of women in property than the Raja did say. But the point to note is that his knowledge of the Shastric law was at least on a par with the foremost pandits of the day whom he had little difficulty in meeting on their own ground in the various controversies with them. What one admires most in these is however not the amount of knowledge he displays but the clever handling of his material and the closeness of his reasoning, which was buttressed in every case by considerations of common sense and legal principle with which his opponents were but poorly equipped.

Reading between the lines of these controversies one clearly sees that the Raja was not a mere lawyer out to make hair-splitting distinc-

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tions to no purpose. He was a lawyer and reformer. He wanted to use the material at his command to support a better, freer and more liberal ordering of things than he found in vogue, and to withstand every effort to go back upon a liberal principle already recognised. He took his stand upon the works recognised in society as authoritative but was determined to get the utmost out of them.

This is nowhere better illustrated than in his strong advocacy of Saiva marriage. In point of law and history the Raja never stood on weaker ground. For *Saiva* marriage was the name originally given in some Tantras to the temporary connection with the woman taken as *Sakti* for the purposes of the *Chakra*. For this purpose any woman could be chosen irrespective of caste or creed, but the connection was throughout deemed to be temporary with no outstanding marital relations between the parties. The Mahanirvana Tantra however recognises two kinds of *Saiva* marriage, temporary and permanent. And the Raja pitched upon this fact as showing the validity of marriage contracted by *Saiva* rites outside the forms of marriage recognised by the Smritis.

From the point of view of the Smritis this argument could have been easily met. In any case, the desuetude of such permanent marriages, if they ever existed at any time in any quantity, would have been a sufficient answer to his arguments, even on the basis of the Smritis. Yet the Raja pursues his opponents on the matter with the same vehemence of argument and closeness of logic that he displays in stronger causes. It was fortunate that he had to meet in controversy pandits who were Vaishnavas, as the Saktas probably refrained from attacking an institution founded on the Tantras. And the Raja had little difficulty in pinning his Vaishnava adversary by arguments which would have been futile against a *Smarta* who was neither a Tantrik nor a Vaishnava.

The point to note about this controversy is the way in which the Raja uses his Shastric authority for his law. He is out to lay down laws which make for greater freedom and arrives at his conclusions on reasons independent of Shastras. Then he ransacks the Shastras for authority for his view and does not care where he finds the authority. His objective in pitching upon *Saiva* marriage was clearly the freedom of choice of the bride which it gave, for, in this form of marriage the Tantras did not recognise barrier of caste or even of widowhood. Just in the same manner he culled from the Mahanirvana and Kularnava Tantras the passages dealing with Brahmajnana and Brahma-sadhana, ignoring their elaborate provisions of

Tantric rituals which form the bulk of these works. In the same spirit he proceeded to find, in the Vedanta, the Koran and the Bible, support for the theistic doctrines which he was out to establish.

Neither in his religion and philosophy nor in his law was Rammohun a mere eclectic who pieced together fragments of truth from wherever he found it. His thought was not a repository of loose scraps collected at odd spots. It was an organic unity, and he had a complete and self-contained philosophy of his own in which he could find place for thoughts of a piece with it. Only, unlike many other thinkers, he had a wonderful catholicity of mind which enabled him to get at the view-points of others and, where they agreed with his, he was not ashamed to absorb and interpret their thoughts.

This is the great secret of Rammohun's life and thought, the cardinal fact which explains everything which would otherwise be unintelligible. And this explains why, while he had ideas and principles in law at least on a line with those in the forefront of legal thinkers of those days, he yet found it worth while to establish propositions of law on the basis of ancient texts of India, much of which he could not but have felt to be grossly out of date.

It is no discredit to Rammohun that he did not fully realise the relativity of positive law to the times and environments, though in his essay on ancestral property in Bengal he comes very near to such a conclusion. Nowhere in his writings do we find any bold attempt to argue that a law laid down in the text-books, though it was valid in its time, was unsuited to changed environments. That sociological view-point of law came at a much later age and was only developed after the ground had been prepared for it by Darwin and Spencer in the domains of organic and social evolution, and the first speculations on these lines were commenced by Maine and Ihering. It is no disparagement of Rammohun that he did not forestall his successors. It is rather to his credit that, erudite lawyer that he was, he shook off the lawyer's conservatism so far as to plead for codification of laws, an appeal, which, made by Bentham, fell on deaf ears in England, and one to which the first response in India came only twenty years later. It is likewise to his credit that he had begun to pick and choose between the laws in force and had given effect to large and liberal principles in his treatment of these laws.

Nor is it a serious disparagement of Rammohun that he did not know more of Hindu Law than he did. It is rather a matter of surprise that he knew as much as he did, specially as he was not a lawyer or *Smarta* by profession. Judged by modern standards, Rammohun knew very few of the authoritative text-books on law. Had he known of the works of Mitra Misra, Nilkantha, Kamalakara and others, he could easily have enriched his contribution on the women's rights in property by numerous quotations from some of these authors. It is doubtful also whether he knew all the Smritis which he quotes, in the original works. He rather seems to have taken them from quotations in the *Nibandhas,* except Manu, which had already been printed and translated by Sir William Jones. It is not surprising either that Rammohun seems to have known little of Mimansa exegesis beyond the knowledge one might get from a study of Raghunandana. If he had a good knowledge of Mimansa he could have used it to good purpose in his support of the Dayabhaga doctrine with regard to ancestral property. We must remember that Bengal pandits of those days seldom knew more. Jagannath Tarkapanchanana, renowned as a scholar of the greatest repute, took his Smriti texts from Nibandhas and if he quotes Viramitrodaya and others, he too was not very well posted in all the commentaries in use outside Bengal and Benares. As for Mimansa, it was never much studied in Bengal and there is little evidence of its thorough study in Bengal at any date subsequent to Raghunandana. Rammohun therefore knew as much of Hindu law as the Bengal pandits and lawyers of his age. He was distinguished from his contemporaries not in the extensity of his reading of the law but in the clear insight and lucidity of exposition that he showed, characteristics which one largely misses in the encyclopædic work of Jagannath himself.

The only branch of law other than Hindu law which Rammohun had dealt with is the Revenue law of Bengal. His evidence before the Parliamentary Committee on the Revenue System is very little studied now, and it is amazing to find that not a single reference was made to it even in the debate on the Bengal Tenancy Bill to which there is much in it that was very germane. The Raja's statement of the law and its history is precise and accurate no less than it is clear and luminous. No student of the history of the land system of Bengal can afford to ignore it. It is not only a brilliant summary of the law as it then stood; it shows a firm grasp of the principles on which those laws are founded and a broad and generous outlook on facts bearing upon its consideration. The Raja maintains, throughout his suggestions and criticisms, an attitude of utmost fairness and justice to all. He exposes the enormous drain of India's revenues to England at the time and refutes the argument that land was then under-assessed in Bengal. At the same time in language quiet but firm he relates how the landlords of Bengal had shamelessly exploited their tenants after the Permanent Settlement and deprived them of their permanent rights. So far back as 1832 he put forward a plea for permanently fixing the rents payable by raiyats—a plea which stands as valid now as then and is even now equally unheeded. Throughout his evidence both in his statement of the law and in his criticisms the Raja displays a precise and accurate knowledge of the laws and the principles underlying them and shows the outlook of a statesman of high calibre —honest, far-sighted, fair and generous. Altogether, reading the scanty fragments left by Rammohun one comes into contact with a legal mind of such amplitude and depth that one cannot but regret that he had not left a great deal more. Legal questions engaged a small fraction of the attention of the Raja. If it had done more, if he had devoted himself to a systematic investigation of the laws and drafted a code, and if he could get the government of the day to accept it, it does not require any violence of imagination to guess that the legal history of India of the past century would have been a brilliant chapter instead of being the indifferent patchwork that it is.

MR. G. K. CHESTERTON : A STUDY

By C. L. R. SASTRI, B.SC.
Bombay

> " Artists appear at rare intervals; but there is one simple test of practice of their arrival. The moment they begin to handle their material, the world discovers what an extraordinarily rich and plastic thing it is. It does not matter very much what subject they choose ; it matters not at all how often that subject has been treated. The last Madonna may be as good as the first, and there is always a fleet of fighting Temeraires to be towed to their berth."—*The late Mr. H. W. Massingham.*[1]

I

NO one, I venture to think, should write upon an author with whom, for one reason or another, he does not happen to find himself in sympathy. Destructive criticism is the easiest thing on earth, and anybody can perpetrate it. Indeed, it is quite possible, on this hypothesis, to write a damaging estimate even of Shakespeare that shall show him to be no better than an amateur in literature. This however, is not to say that criticism should flow in one uninterrupted, stream of applause: it should be to err at the opposite extreme. No author,—not even the greatest that ever was,—is immaculate. Homer himself is said to nod. Taking the example of Shakespeare again, an excellent article could be written proving what a bad craftsman he was. There never, perhaps, was a more careless writer. Everyone remembers the famous retort of Ben Jonson when somebody was praising Shakespeare for not blotting out a single line of his manuscript: " Would to God he had blotted out a thousand ! " The art of writing is full of perils, and whoso essays to practise it must first cultivate a thick epidermis. To write is *ipso facto* to court detraction. All this, however, does not invalidate my argument. Some sympathy is demanded of him who sets out to appraise the works of an author. Moreover, if one examines critical writings closely, one will find that the best criticisms have invariably been laudatory. That is why Pater, as Mr. Robert Lynd has noted, called his book of criticisms, "Appreciations". That is why to take my own author, Mr. Chesterton's *Dickens* is the best book that has yet been written about that great novelist.

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[1] *H. W. M.* A selection from the writings of H. W. Massingham, p. 191.

II

Now this preface, long as it is, is really necessary to an article on Mr. Chesterton. No one, in fact, stands more in need of sympathy. Men have not been wanting to cry him down. It is, as it happens, not at all difficult to do so: on the contrary, nothing is easier. All the same, I have my doubts whether even the most confirmed of his detractors has not enjoyed him thoroughly in private. The odds are that he has. There is an old saying that all claret would be port, if it could. And I have my suspicion that, criticise him as they might, his enemies would, nevertheless, like to possess a fraction of his gifts, *if* they could. I have remarked that even the most confirmed of his detractors must have enjoyed him thoroughly in private. Indeed, there is no living author whose manner of writing is more delightful. Mr. Chesterton on anything,—even on the Middle Ages, his most constant bugbear,—is a treat to the intellect. Mr. (now Sir) J. C. Squire has confessed that, reservation being made for the matter under discussion, he enjoys reading his Chesterton on any subject. It is, I feel, a necessary reservation. Even his most enthusiastic admirer cannot, I am inclined to think, swallow him whole. Mr. Chesterton is a bold spirit and holds strong views on many subjects. It would, in the nature of things, be surprising if he found supporters by the hundred ; such a man must, perforce, plough a lonely furrow. No two persons, however, can be expected to agree on all topics under the sun: so it is not a point against him that many people cannot see eye-to-eye with him on some question or another.

III

I have stressed, in passing, the manner of Mr. Chesterton's writing. It is unique: it is in a class by itself. To call it brilliant is to state the bare truth. But it is, on occasion, even more than brilliant: it is inspired. Then there is no one to equal him: as Cowley said of Pindar, he forms "a vast species alone". The basis of his style is, of course, the short sentence; as, indeed, with some notable exceptions, the basis of all good style is and must be. But upon that short sentence he weaves patterns all his own. Phrases seem to drop from nowhere. Words take on unusual meanings. No doubt, the meanings were all there before: only, we never thought of them until Mr. Chesterton came along and showed them to us. Mr. Chesterton, in short, is a magician with words: with his Prospero's wand, he can summon them, as it were, out of the vasty deep. It has been said that poets are born, not made. It seems to me that poets are not alone in that distinction. We may, with equal truth, say that prose-writers are born, not made. Good prose can of course be cultivated. By taking thought, one can, in a manner of speaking, add many cubits to the stature of one's writing. But, when all is said, the most laboriously cultivated prose can at once be distinguished from prose that is written as if by inspiration. There are writers that are to the manner born; and Mr. Chesterton is foremost among them.

Side by side with his style goes his wit. It is irresistible; and it is exhibited at the least expected places. Like the gentleman, mentioned by Boswell, who told Dr. Johnson: "You are a philosopher, Dr. Johnson. I have tried too in my time to be a philosopher; but I don't know how cheerfulness was always breaking in", Mr. Chesterton might say that he had tried, too, in his time to be serious, but he didn't know how wit was always breaking in. It may, indeed, be that he cannot help it. It may be that sometimes he tries to be deliberately witty. However it may be, there can be no doubt about its quality. It is very genuine: it rings true. Once in his element, he almost riots in it; and then every sentence of his is sparkling. Often his opinions are belittled because of their admixture with his wit. But wit, I submit, is not so common that it should be regarded with a kind of disdain whenever it is met with. Wit, on the other hand, is justified of her children; and wit is next to wisdom. This is the trouble with Mr. Chesterton: his wisdom is often masked as wit; and, for many people, it is *lost* in the wit. But that, surely, is the fault of his readers, not of himself. Wisdom, I am convinced, is all the better for a little wit. At any rate, speaking for myself, I prefer lively wisdom to that which is merely dismal. But Mr. Chesterton himself seems to be wholly innocent of it when he is overdoing his wit: it comes to him so naturally that he never appears to take a thought about it. This is what Mr. H. W. Nevinson means when he writes of him:—

> "Indeed, that man of genius (G. K. C.) has often reminded me of a village pump which, on festal occasions, may run wine, and ordinarily runs first-rate water but never knows when it is running wine of the best or water of the best or liquid mud or nothing at all, but always wears the same alluring look of promise."[1]

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[1] *More Changes, More Chances.* By H. W. Nevinson: Nesbit, p. 217.

IV

Mr. Chesterton is many things: poet, essayist, critic, novalist, dramatist, controversialist, and a sort of sociological writer as well. But he is chiefly known as essayist and critic.

As a story-teller, he has at least one creation to his credit: *viz.*, Father Brown. Father Brown is a detective. He cannot, indeed, be compared to Sherlock Holmes ; but he is famous in his own quiet, unobtrusive way. His chief weapon is not cleverness or cunning, as is the case with most detectives—real or fictional. His chief weapon is simplicity. In fact, this is Mr. Chesterton's master motive in all his stories: it runs like a refrain through all of them. His hero is invariably a simpleton. Take his *Napoleon of Notting Hill*; take his latest novel, *The Return of Don Quixote*. Everywhere is this idea that your simple man, by virtue of his simplicity, gets the better, in the long run, of the subtlest person that may be arraigned against him. It follows that his stories are written with a purpose: they are intended to point a moral. His religion, his love of the Middle Ages, his scorn of all that is connoted by the word "modern"—all these are evident in the least little bit that he has ever written. His novels do not conform to any convention. They are, in short, very peculiar; and the only thing that we can say is that they are purely Chestertonian. To him, the story is not the main point: the main point is the lesson that can be deduced from it. In other words, it is a mere vehicle for his philosophy. Throughout, this is the case; with him the sermon is always more important than the text.

But, I have mentioned, he is chiefly known as essayist and critic.

V

Mr. Chesterton has written many books of essay: one of the earliest and best being *The Defendant*.[1] Here, perhaps, more than elsewhere, he comes nearest to being a great essayist. But I venture to think that the essay is not his characteristic medium of expression. Not that I do not admire his essays: far from it. All that I mean is that he does not seem to have taken them seriously. He has a true essayist's vein. But oftener than not, he becomes a controversialist, starts all kinds of intellectual hares, and forgets the main function of the essayist. He is, for one thing, too intent on proving his case, whatever it may happen to be ; and this vitiates one's essay. A modicum of sincerity is demanded of the essayist ; as, I hope, it is demanded a foolish Chestertonian paradox

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[1] J. M. Dent. The Wayfarer's Library.

of everybody. But Mr. Chesterton is all sincerity: he is almost too fiercely sincere to be a good essayist. With him, as I have remarked, the essay tends to become controversial. I fancy that Mr. Chesterton loves controversy for its own sake; and I suspect that he sometimes invents imaginary opponents just to produce the correct atmosphere of division and dissension. He has, in other words, as everyone has who pretends to some individuality and is not merely content to form a part of the universal flux of things, he has, I say, his *parti pris*: only, he has far, far too much of it. Mr. Chesterton, however, is an expert in the art of controversy, and there are not many who can even approach him in his particular line. Like his predecessor, Dr. Johnson, if his pistol misses fire, he beats his opponent with its butt end. But all this is a far cry from the essay. As I have said, he is not a typical essayist. For instance, he cannot be compared to Mr. Robert Lynd; "Where O'Flaherty sits is the head of the table" and where Mr. Robert Lynd is, is the master-essayist.

Mr. Chesterton's essays are a regular feast of paradox. He is never content "to burn a candle in the pale shrine of platitude". Mr. Shaw and Mr. Chesterton are the two greatest masters of paradox among living writers; and it is hard to say who is the greater. Mr. Chesterton, however, does not like the word 'paradox'. He says in his book, *Orthodoxy*:

> "I know nothing so contemptible as a mere paradox; a mere ingenious defence of the indefensible. If it were true (as has been said) that Mr. Bernard Shaw lived upon paradox, then he ought to be a mere common millionaire; for a man of his mental activity could invent a sophistry every six hours. It is as easy as lying; because it *is* lying. The truth is, of course, that Mr. Shaw is cruelly hampered by the fact that he cannot tell any lie unless he thinks it is the truth. I find myself under the same intolerable bondage. I never in my life said anything merely because I thought it funny; though, of course, I have had ordinary human vain-glory, and may have thought it funny because I had said it. It is one thing to describe an interview with a gorgon or a griffin, a creature who does not exist; it is another thing to discover that the rhinoceros does exist and then take pleasure in the fact that he looks as if he did not. One searches for truth, but it may be that one pursues instinctively the more extraordinary truths."[1]

I do not gainsay all this; but it is nonetheless true that Mr. Chesterton is a writer of paradox. He may not himself be aware of it : like M. Jourdain, who talked prose all his life without knowing it, Mr. Chesterton may have, in his time, produced paradoxes unconsciously. But it is an undisputed fact that he has produced them ; and that is what matters. To be a writer of paradox, one must have a keen intelligence; and one must have that rare thing—a capacity for original thinking. A paradox is not, as some suppose, merely an inverted platitude. If that were all, we could all be masters of it ; in fact, we could produce paradoxes almost mechanically. Further, a paradox must convince—at least for the time being. Without this power of convincing, it ceases to be a paradox. I hold also that paradox is often necessary to good writing, it is what gives an edge to it. But here again Mr. Chesterton overdoes it. He uses paradoxes as other men use platitudes. As the late Mr. C. Lewis Hind justly remarked: " Somebody should always be standing by his side when he is writing essays, saying, ' Gilbert, be dull for a bit. Paradox should be a *soufflé*, not a joint.' "[1]

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[1] *Orthodoxy*. By G. K. Chesterton. John Lane. Pp. 15-16.

But when Mr. Chesterton is in his stride, every sentence becomes scintillating: it is as if one has had an electric shock. One is not given time to think: one is carried along by the vehement breeze of the writer's opinions and, for the moment at least, one finds oneself in agreement with them; because agreement is so much easier than disagreement. It asks less of one ; and it is so much safer. Mr. Chesterton, indeed, revels in paradoxes to such an extent that it is a positive relief to turn to the most worn-out platitudes—just for a contrast. After all, the virtue of paradox is that it is rare, while platitude is only too, too common. But if paradox, by some curious chance, becomes as cheap as platitude, where, then, is the merit of paradox ? That is what Mr. Chesterton often forgets. One must be economical of one's best weapons. But Mr. Chesterton lavishes his with the abandon of a monarch.

My whole point is that Mr. Chesterton is not, typically, a writer of essays. For this we have his own authority. On the occasion of the Lamb-dinner (in commemoration of Charles Lamb's Centenary) he delivered himself of the following statement: " I write articles and a profound schism divides those who write essays and those who write articles. The essayist inhabits eternity, but the writer of articles is very emphatically under the government of time." But there is one peculiarity. When he tries an essay proper, he often fails. But when he is writing something else, when, that is, he is on a different track altogether, he becomes, unconsciously, the writer of any number of beautiful essays. Essays fall from his pen unawares: almost, to use the poet's words, " in profuse strains of unpremeditated art". For some of Mr. Chesterton's best essays, one must go, *not* to his avowed volumes of essays, *but* to his critical and other writings, such as his *Dickens*, his *Browning*, and his *Orthodoxy*. There, one will find the master-critic as well as the master-essayist. I have, before, hinted that Mr. Chesterton possesses a true essayist's vein. It is in these books that he justifies himself.

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[1] *Authors and I.* By C. Lewis Hind. 1920, P. 60.

VI

Mr. Chesterton's *Dickens* and *Browning* are unrivalled in their own departments. Browning is justly considered one of the most difficult of English poets, and many would-be readers are discouraged at the very commencement. For all such Mr. Chesterton's *Browning* ("English Men of Letters " Series) provides the best introduction. If, after reading it, they do not want to proceed to the poet direct, if, in a word, they do not begin to love him on the spot, then I can say only that they have not the stuff in them.

And thus I come to the critic Mr. Chesterton. I have no hesitation in saying that he is one of the most discerning of critics, past or present. He goes to the heart of his subject: he seizes the vital point about an author or an epoch. This is because he has rare imagination. He can, so to speak, put himself in the place of his author: which is, after all, what your true critic should do: and which, unfortunately, most critics do not or cannot do. Criticism is an art like another. It is not merely a sort of scientific analysis. In these days, even literature is tending to become rigidly scientific. Now I have no objection to this being so. But when what we get is *all* science and *no* literature, then, indeed, it is high time we drew the line. The evil of the so-called scientific criticism is that it is invariably dull. It becomes more or less a kind of tabulation of results, with credits in one column and debits in another. Criticism, to be real, must be artistic—as much so as the imaginative literature to which it happens, at the moment, to apply itself. A distinction is usually drawn between what is called " creation " and "criticism". If one is a poet or a dramatist or a novelist, then one is a "creative artist". If one has written merely essays or books on the particular poem or drama or novel, then one is only a critic and as such must needs occupy a second place. But I am of opinion that a first-rate critic is not inferior to a creative artist of the same rank. As Professor Oliver Elton says, in connection with Hazlitt:

> "Taste is not merely a passive and receptive thing—the feminine of genius—something which creative art simply impregnates. No, the critic reacts on the art he enjoys—reacts masculinely; ardently, even wilfully—if he is Hazlitt; *and so produces—if he be Hazlitt—another book of art of which the book he reviews is the subject-matter.* He is inspired by it as one poet is inspired by another. This distinguishes him from the mere scholar and expositor, who does useful work of an inferior order; and it disposes of the old sneer against the sterility of critics."[1] (The italics are mine.)

Of course, first-rate critics are rare; rarer than first-rate creative artists. But that is no reason we should fail to recognise them when they present themselves before us. A critic of the type of Mr. Chesterton is, even in his criticisms, a creative artist—nothing less: "he produces another book of art, of which the book he reviews is the subject-matter."

In order to understand this, it is necessary only ~~to~~ read a volume of Mr. Chesterton's criticisms and a volume of the ordinary run of criticisms. These latter are in relation to the former "as moonlight unto sunlight, or as water unto wine". Mr. Chesterton uses, in Rossetti's phrase, as much "fundamental brain-work" in his criticisms as any poet or novelist uses in his poems or novels. His critical books are pieces of perfect art: his *Victorian Age in English Literature,* his *Dickens,* his *Browning,* his *Bernard Shaw.* He has the root of the matter in him. He is as full of originality as an egg is full of meat, and some of his apologies for, or explanations of, his authors are simply beautiful. Take this as a more or less random example. He is speaking of the alleged obscurity of Browning:

> "There is, however, another very practical objection to the ordinary theory that Browning's obscurity was a part of the intoxication of fame and intellectual consideration......He was not unintelligible because he was proud, but unintelligible because he was humble. He was not unintelligible because his thoughts were vague, but because to him they were obvious. A man who is intellectually vain does not make himself incomprehensible, because he is so enormously impressed with the difference between his readers' intelligence and his own that he talks down to them with elaborate repetition and

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[1] *A Survey of English Literature (1780-1830), Vol. II.* By Oliver Elton. Arnold. 1912. Pp. 372-373.

> lucidity. What poet was ever vainer than Byron? What poet was ever so magnificently lucid? But a young man of genius who has genuine humility in his heart does not elaborately explain his discoveries, because he does not think that they are discoveries. He thinks that the whole street is humming with his ideas, and that the post-man and the tailor are poets like himself. Browning's impenetrable poetry was the natural expression of this beautiful optimism. *Sordello* was the most glorious compliment that has ever been paid to the average man." [1]

Or take this on Thackeray's so-called cynicism:

> " The occasions are indeed very numerous in which Thackeray finds this knack of half-suggestion very convenient. How delicately he suggests the peculiar character of Helen Pendennis; a saint without a sense of honour. With how quiet a shade, as of the coming on of twilight, does he convey the fact that Colonel Newcome's character was, after all, slightly spoiled in prosperity; suggests it less by any change in the old face with the gray moustaches than by a certain change in the faces of Clive or Laura or Ethel as they look at it. In this connection, it is specifically unjust to call Thackeray a cynic. He falls away into philosophising not because his satire is merciless but because it is merciful; he wishes to soften the fall of his characters with a sense and suggestion of the weakness of all flesh. *He often employs an universal cynicism because it is kinder than a personal sarcasm.* He says that all men are liars rather than say directly that Pendennis was lying. He says easily that all is vanity, so as not to say that Ethel New comewas vain." [2] (The italics are mine.)

One of Mr. Chesterton's strongest points is his gift for generalisation. This is not such an easy thing as it looks. He can take the most unprepossessing facts and, as it were, distil out of them precious generalisations. Side by side with this tendency goes his abhorrence for facts and figures. You will not find one superfluous fact or figure in any of his books. To him these are merely so many dry bones; consequently, he has no use for them. It follows that you must not look to Mr. Chesterton for thoroughness. This is not to say that he fails to master his subject. All that I mean is that he cares so much for the *vital* things, for the *central* situations, that he does not mind if he omits a few unimportant matters. Many persons have found fault with Mr. Chesterton for this eschewing of detail. I think that it is rather to his credit. Now-a-days we have ever so many books wallowing, as it were, in the mire of the most worthless detail. It is, therefore, refreshing, when we are afforded the chance (alas ! all too rare) to turn to critics like Mr. Chesterton and Sir Arthur Quiller-Couch.

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[1] *Browning*. By G. K. Chesterton. Macmillan, pp. 37-38.

[2] *Thackeray*. Edited by G. K. Chesterton. (Masters of Literature Series), Bell. 1909, p. xxiv.

VII

I have not yet mentioned Mr. Chesterton's masterpiece, *Orthodoxy*. Our author is a deeply religious man. In these days of irreligion, he stands out as the champion of orthodoxy and religion. Latterly, he has turned a Roman Catholic. I have purposely avoided any description of *Orthodoxy*. If space permitted me I could give here copious extracts from the book, especially from its earlier half. The book, however, is its own justification. Stevenson says somewhere of one of Hazlitt's essays that it is so good that a tax should be levied on all those who have not read it. I should like to say the same thing of Mr. Chesterton's *Orthodoxy*.

VIII

I have referred, in passing, to Mr. Chesterton's love for the Middle Ages. In fact, he is infatuated with them, as some one, it has been said, was infatuated with the word " Mesopotamia." As is only to be expected, he has come in for a good deal of harsh criticism for this. Nor should he complain. He must be aware that he has overdone the thing. But, at the same time, it does not follow that he has nothing to say for himself. These times do not suit him: they are far too "advanced." He ought to have been born in his beloved Middle Ages: as it is, however, he is "misplaced in Illyria," as Charles Lamb would have said. He chooses to live in the past, as some of us choose to live in the present, and some more redoubtable spirits in the future. It is all a question of temperament: Mr. Chesterton's leanings are conservative, that is all. And though we may lament it, we have no right to quarrel with him for it.

The late Mr. Arnold Bennett has somewhere recorded his conviction that Mr. Chesterton's cannot be a first-rate intelligence, because, forsooth, his mind always harps back to the Middle Ages, because, in fine, he does not keep himself abreast of the times. Now, I have a very great admiration for the late Mr. Arnold Bennett. But, none-the-less, it is my painful duty to point out that, for once at least, he was grievously wrong. Mr. Chesterton, as it happens, possesses a first rate intelligence. Nay, I go further and say that he possesses genius. But like the rest of us, he has his weaknesses. One of these is his unbounded fondness for the Middle Ages, just as one of the late Mr. Arnold Bennett's foibles was his almost unlimited fascination for Grand Babylon Hotels and million-dollar yachts, and, in short, all superfine things. The late Mr. Bennett—at least in his books—was a rank materialist: it is not astonishing that he could not understand the finer spirit, the rare essence, of Mr. Chesterton.

IX

I have remarked that Mr. Chesterton is a genius. One test of genius is that it can do with the utmost ease things in themselves the most difficult. Genius is *not*, as we have been repeatedly told, the capacity for taking infinite pains. On the contrary, it is just the opposite. I have nothing but admiration for all those who *have* the capacity for taking infinite pains: the labourer is worthy of his hire. Unfortunately, however, they may be many things, but they are not geniuses. Anybody can take pains: the rarer thing is to achieve your results with the minimum amount of trouble. To do this is to be gifted with genius; and Mr. Chesterton satisfies this test. He has not, in the production of his books, to undergo the preliminary pangs that are, alas, only too common with the rank and file of writers. He comes with a mind that is fully adequate to his subject: in a word, he is terribly at ease in Zion. Consequently, he can do the most difficult things with the greatest ease. And it is curious that successful as he is in the most arduous task, he often fails in the more trivial ones. It is almost as if his mind cannot stoop down to the ordinary things. What Dr. Johnson said of Milton may, with equal truth, be applied to Mr. Chesterton. Miss Hannah More, it is related, expressed a wonder that the poet who had written *Paradise Lost* should write such poor *Sonnets*. Dr. Johnson replied: "Milton, Madam, was a genius that could cut a Colossus from a rock, but could not carve heads upon cherrystones."[1] In like manner, Mr. Chesterton, I may say, can do the rare things better than he can the trivial ones.

X

It is manifest, from the foregoing, that I think very highly of Mr. Chesterton. Nor do I see how it is possible to think otherwise.

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[1] See Boswell's *Life of Johnson*: Everyman's Library.

Here is a man dowered by Nature with some of her highest gifts; and, in himself, he is lovable. Indeed, it seems to me, you cannot dislike him even if you "try with both hands," as Humpty Dumpty would say. Anyway, he is one of my favourites; and nothing can make me revise my opinion of him. As Andrew Lang says:

> "It cannot be helped. Each of us has his author who is a favourite, a friend, an idol, whose immaculate perfection he maintains against all comers. For example, things are urged against Scott; I receive them in the attitude of the deaf adder of St. Augustine, who stops one ear with his tail and presses the other against the dust. The same with Molière: M. Scherer utters complaints against Molière! He would not convince me, even if I were convinced."[1]

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[1] *Essays in Little.* By Andrew Lang. 1899, Pp. 123-24.

THE INDIAN SUGAR INDUSTRY

(*Transport Problems*)

By HARIDAS GHOSH, M.A.
Calcutta

THE principal sugar cane area in the eastern extremity of the United Provinces is situated in the distincts of Gorakhpur, Ballia, Azamgarh and Fyzabad, of which Gorakhpur is by far the most important where more than 100,000 acres of land are under cane cultivation. The Gorakhpur district which possesses a number of sugar mills, is situated on the river Gogra. It is served entirely by the Bengal and North Western Railway whose principal sugar booking stations are Mariana, Gauribazar, Ghugli, Bhatni, Sirohi, Pedrona, and Luckhmigunge. The districts Azamgarh Faizabad, Ballia in the Doabs of Ganges and Gogra are served jointly by the E. I. and the B. and N. W. Railways. and the principal seats of sugar manufacture in this place are in the cities of Allahabad, Lucknow and Cawnpore. On the western side of this Province, its sugarcane area comprising the districts Meerut, Muzaffarnagar and Saharanpur, is worked by the Saharanpur-Delhi and the Delhi-Umbala sections of the North-Western Railway. In this area the Meerut district is most important where more than 138,000 acres are under sugarcane cultivation. But there is hardly any important sugar factory in Meerut district or in the adjoining sugarcane districts. The sugarcane crop of these places is utilised chiefly in the making of raw *gur* or Jagree by crude process.

The eastern and the western extremities of the United Provinces account for nearly two-thirds of its total sugarcane cultivation. Besides the above, in the districts Rampur, Pilibhit and Bareilly of the United Provinces large quantities of sugarcane are grown, of which Rampur and Pilibhit are served entirely by the Rohilkhund and Kumaon Railway from Sitapur Junction to Bareilly and Bareilly to Moradabad. There are a number of sugar factories and distilleries in this area in the cities of Pilibhit, Rosa and Kheri on the R. and K. Railway and it may be remembered that Jagree or raw *gur* is the principal item of traffic of this Railway.

The B. and N. W. Railway is a very big sugar-carrying line. It meets the R. and K. Railway at Sitapur city which is an important centre for the indigenous sugar manufacture. From Gonda this railway branches off to meet the E. I. Railway at Barabanki, Lucknow and Cawnpore. The B. and N. W. Railway proper, from Chupra to Gonda and to Katarnian Ghat runs through the rich sugar district of Gorakhpur. The province of Behar, which ranks next to the United Provinces in the cultivation of sugarcane is worked jointly by the B. and N. W. Railway and the E. I. Railway running parallel to each other on both sides of the river Ganges from Bhagalpur to Benares. The principal sugar districts of Behar on the south of the Ganges are Sahabad, Gaya and Patna, entirely within the zone of the E. I. Railway while the Muzaffarpur, Saran and Champaran districts on the other side of this river are worked by the Tirhoot section of the Bengal and North Western Railway.

The comparative position of the United Provinces and Behar, the two most important sugarcane-growing provinces of modern India, will be indicated from the following acreage of sugarcane crop under cultivation :—

	1930-31	1931-32
	Acres	Acres
United Provinces	150,4000	151,4000
Behar	284,000	282,000

With the raising of the duty on imported sugar in 1932 for a period of 15 years as a measure of protection to the Indian sugar manufacturing industry great expectations have been raised in this country as regards the future of this industry. Construction of new sugar mills have been undertaken in different places and the records of large sugar factories, constructed during the last few years in the various provinces of India show as follows :—

		1929	1931-32	1931-32 Under construction	Constructed
1.	United Provinces	21	19	19	58
2,	Behar	13	13	8	28
3.	Punjab	2	3	...	3
4.	Madras	6	6	...	6
5.	Bombay	1	1	...	1
6.	Burma	1	1	...	1

As the above table does not show any record of sugar mills constructed in Bengal, we may reasonably suppose that we have not made serious efforts to take advantage of the new Tariff, inspite of the fact that a large acreage of Bengal is already under sugarcane cultivation and there is also sufficient scope for improving the acreage and quality of the sugarcane crop in this province. The districts Rungpur and Dinajpur in Northern Bengal are specially suitable for sugarcane cultivation as also the districts Dacca and Bakergunge in Eastern Bengal. The local markets for the sugar manufactured in this province will be fairly wide and it may be also possible for the Bengal sugar mills to capture the markets of Assam and Burmah. It is a good sign that of late some attempts are being made to construct sugar factories at Dacca in East Bengal or at Rangpur in Northern Bengal, but this matter deserves a far greater attention, specially as the cultivation of Jute or Tea, the principal source of wealth in modern Bengal, now yield very little profit to the poor agriculturists who form the backbone of the Province. It may be argued that improvements in our monetary system or betterment of the condition of the world trade will ease our situation; there is no doubt a great deal of force in such arguments. Still it cannot be denied that if we do not take full advantage of the new Tariff duties inspite of the opportunities of this Province, it will be an admission of our inefficiency.

The records of the United Provinces appear to be very bright in respect of the construction of new sugar mills. In the Gorakhpur district alone, quite a number of sugar factories are under construction such as Maheswari Sugar Mills, Ganes Sugar Works, Mahabir Sugar Mills, the Diamond Sugar Works, the Pipraiech Sugar Mills and the Punjab Sugar Factory. Among the new sugar factories of the United Provinces in the other districts, the names of Hindusthan Sugar Mills in district Kheri, H.R. Sugar Factory in Bareilly, the Lakshmi Sugar Mills and the Jailakshmi Sugar Mills in the districts of Sitapur and Dehradun may be mentioned. The principal sugar booking stations of the B. & N.W. Railway in this area are Champalia, Majholia, Phanendra, Siswabazar, Ramkola, Narkatiagunge, Sidwalia, Pipraich, Mairwa, Sasamusa, Motihari, Harkhua, Nawabgunge, Waltergunge and Jarwal Road. The records of the province of Behar in this connection are also creditable and its principal new sugar factories are the Sasamusa Sugar Mills in the district of Saran, Sree Hanuman Sugar Mills in Motihari, the new Swadeshi Sugar Mills and the Champatia Sugar Factory in Champaran, the Behar Sugar Mills in Jummooee, most of which are served also by the B. & N.W. Railway.

Regarding the transport of sugar from the factories of the United Provinces and Behar, we notice that besides the railways, good water services are also available for this purpose. Though the railway service is much quicker, the water service is comparatively cheap and the steamer services of the Indian General Navigation and Railway and the River Steam Navigation Company plying in the rivers Gogra and Ganges provide routes for the transport of such sugar to Calcutta and to the riverine cities of Eastern Bengal and Assam on the Padma, Brahmaputra and Megna. The Ganges service is obtainable up to Buxar in the province of Behar where there is already a large sugar factory. If new sugar factories are constructed in Arrah, Patna, Monghyr or Bhagalpur round which plenty of sugarcane is already available it will be possible for the new factories to take advantage of the cheaper water services in the carriage of their raw and manufactured products and the imported machinery for the mills as well as gunnies for the packing of sugar, may also be carried cheap from Calcutta by the direct water route.

In the United Provinces on the river Gogra, Burhajbazar is an important steamer station in the district of Gorakhpur, and for the transport of sugar from the factories here to Calcutta ~~or to~~ the other river-side cities of Eastern Bengal and Assam, the natural route seems to be *viá* Burhajbazar. Further down the river, the Ravelgunge steamer station is also similarly situated but the Burhajbazar and the Ravelgunge routes, as we shall notice later on, have been practically blocked artificially by the railways working in this area. It is indeed strange that the State-subsidised and the State-owned Indian railways should be so indifferent to the interests of our trade or the economic development of the country. The railway administrations of this country have been severely criticised in many responsible quarters for their highhanded policy in the fixing of freight charges or the routes of transport, and though the Indian railways have partly ceased to misuse their powers in this respect, a number of cases will be still noticed in which the same old policy is being continued. The transport problems of the sugar traffic of the United Provinces to Calcutta and the Assam river-side cities by the *viá*-Burhajbazar or the *viá*-Ravelgunge routes appear to be glaring instances in point.

In the province of Behar the principal steamer stations on the river Ganges are Paleza Ghat opposite Patna, and Samaria Ghat on the other side of Mokameh. The surplus sugar products of the United Provinces and the northern Behar transported to Calcutta should take either the direct water service, whereever available or the rail-*cum*-river service. As new sugar factories will grow in large numbers in the eastern districts of the United Provinces as well as in northern Behar there will be more sugar moving and this question of moving the sugar traffic by the cheaper and the legitimate route is bound to assume much greater importance.

In connection with the transport problems of our sugar a brief survey of the existing transport rate, for sugar over the B. and N. W. and the E. I. Railways, the two most important sugar-carrying Indian lines, will be illustrative. It will be noticed that there are provisions of special rates for sugar from the principal sugar booking stations on the B. & N. W. Railway to Calcutta (Howrah, Sealdah, and other Calcutta stations) *viâ* Mokameh Ghat in through booking with the E. I. Railway. But in providing these special rates, the railways concerned have apparently joined with each other only to divert the traffic artificially by the *viâ*-Mokameh Ghat all-rail route. The analysis of such through rates is given below :—

From stations on B. & N. W. R.	Special through rates *viâ* Mokameh Ghat to Howrah, Sealdah and other Calcutta stations.	Proportionate distances in miles over B. & N. W. R., E. I. R.	Rate in pie per md. per mile.
	Rs. As. P.		
1. Pipraiech ...	0 9 3	220	·50
		281	·31
2. Nawabgunge Gonda ...	0 12 1	298	·48
		281	·30
3. Pharenda ...	0 9 9	231	·50
		281	·31
4. Motihari ...	0 5 9	119	·50
		281	·31
5. Siswabazar ...	0 9 8	249	·46
		281	·34

To Kulpighat *viâ* Chitpur from stations on B. & N. W. R.	B. & N. W. R., E. I. R. proportionate charge of the through special rates *viâ* Mokameh Ghat.	Proportionate distances in miles over the E. I. & B. & N. W. R.	Proportionate charges in pie per md. per mile over B. & N. W. R., E. I. R.
	Rs. As. P.		
1. Padrauna ...	0 8 4	194	·51
	0 6 4	281	·29
2. Savan ...	0 6 4	134	·49
	0 6 10	281	·29
3. Maharajgunge —	0 6 11	127	·57
	0 6 11	281	·29
3. Bhatni ...	0 7 4	165	·53
	0 6 11	281	·29
5. Basti ...	0 10 3	248	·49
	0 6 11	281	·29

We find that the E. I. R. shares of charges per unit of weight and distance are lower than the B. & N. W. Railway by more than 50 per cent. but the E. I. Railway has obviously taken this course only to divert the traffic to its own *viâ* Mokameh Ghat, from the alternative rail-*cum*-water route *viâ* Burhaj or *viâ* Ravelgunge. Though the sugar traffic is ordinarily chargeable over the B. & N. W. Railway at ·42 pie per maund per mile it will be noticed that this railway has been insisting on higher mileage charges in connection with the through rates described above. The B. & N. W. Railway proportionate charges are rather unreasonably high in these cases and therefore injurious to the Indian sugar industry.

That the E. I. Railway proportionate charges in the through rates for the sugar traffic booked from stations on the B. & N.W. Railway to Calcutta, Howrah or Kulpi Ghat *viâ* Chitpur by way of the Mokameh Ghat-E. I. R. route have also been fixed on considerations other than the interests of the producers and the consumers of Indian sugar, will be evidenced from the following analysis of charges:—

From B. & N. W. R. stations.		B. & N.W.R. & E. I. R. proportionate charges in through rates.	Distance in miles over B. & N.W.R. & E.I.R.	Proportionate charge per md. per mile in pie B. & N.W.R. & E.I.R.
		Rs. as. p.		
1. Ramkola	...	0 8 9	204	·57
		0 7 2	281	·30
2. Waltergunge	...	0 10 5	252	·50
		0 7 2	281	·30
3. Siswabazar	...	0 9 8	230	·50
		0 7 2	281	·30
4. Narkatiagunge	...	0 7 6	169	·50
		0 8 2	281	·30
5. Majholia	...	0 6 6	141	·50
		0 8 2	281	·30

To Kulpighat *viâ* Chitpur from B. & N. W. R. stations.		B. & N. W. R. & E. I. R. proportionate share of charges in through rates.	B. & N. W. R. & E. I. R. proportionate distances in miles.	B. & N. W. R. & E. I. R. proportionate charges per md. per mile in pie.
		Rs. as. p.		
1. Marhowra	...	0 6 9	148	·55
		0 6 11	281	·295
2. Tamkuhi Road	...	0 7 9	175	·53
		0 6 10	281	·295
3. Lakshmigunge	...	0 8 10	202	·51
		0 6 10	281	·295
4. Sardarnager	...	0 8 6	197	·52
		0 6 10	281	·295
5. Ghugli	...	0 9 5	223	·50
		0 6 10	281	·295

For the traffic to Kulpighat, the E. I. Railway is required to pay from its own, a share to Port Trust, or E. B. Railway and therefore the E. I. Railway charges per unit of weight and distance for the traffic in sugar actually work out to a rate lower than ·295 pie per maund per mile, but this railway has not grudged the low scales of rates, as these rates enable the railway to divert the legitimate traffic of the river services to its own lines. That the above scales of charges on the E. I. R. have not been fixed for assisting the Indian sugar industry will be apparent from an examination of a number of special rates on sugar booked from the Cawnpur factories to Etawah, Lucknow or Agra by its own line. The charges in these cases at 0-6-2, 0-3-7, 0-2-4, 0-6-0, for distances of 173, 87, 46 and 157 miles work out to ·42 pie per maund per mile. In comparison with these special rates the E. I. R. charge for the sugar traffic ex. Cawnpur to Howrah will work out to ·27 pie per maund per mile, but apparently this low basis of rates for the carriage of sugar has been fixed on considerations other than the interest of the Cawnpur sugar mills.

We remember how under the protection of specially low transport rates for sugar over the E. I. Railway from Calcutta (Howrah) to the principal cities of the United Provinces, the imported Java sugar thrived splendidly at the cost of the indigenous sugar. This discriminative policy of the railway was severely criticised by the Industrial Commissioners in their report (1916-18). It is a happy sign that the E. I. Railway has at last thought of cancelling some of the discriminative special rates from Howrah to its stations as Amroha, Bejnor, Bulandsahar, Chandpur, Firozabad, Gujranwala, Hardwar, Khurja City and other stations, but there are still a number of cases in which the old special rates are allowed to continue. For the sugar traffic ex. Calcutta (Howrah, E. I. R.) to *viâ* Furrakhabad, *viâ* Ghaziabad, and *viâ* Hathras over distances of 818 miles and 804 miles respectively the E. I. R. special rates are 1-5-7, 1-7-3 and 1-6-0, whose average charges work out to about ·32 pie per maund per mile. The benefit of low discriminative rates is still being enjoyed by the foreign sugar imported *viâ* Calcutta port to the cities of Northern India by the E. I. Railway. Thus a State-owned and State-managed railway is found to be subsidising the imported sugar by means of specially low freights even at the time when the state itself has been definitely pledged to protect the indigenous sugar industry and oust the foreign sugar by means of a high protective tariff wall.

We notice further that over the E. I. Railway there is special provision for the traffic in sugar on distances exceeding 600 miles, a concession rate equivalent to charges under class I that is ·38 pie per maund per mile. The special rates for sugar over the E. I. Railway from Howrah to the cities of the United Provinces as Aligarh, Bulandsahar, Chandpursian, Firozabad, Jaleswar Road and other stations that have been since cancelled, work out to a charge of ·35 pie per maund per mile, but as the distances in all these cases exceed 600 miles, the sugar freights ex. Calcutta over the E. I. Railway, for the stations in question are now chargeable on the basis of ·38 p. per maund per mile. The handicap from which imported sugar will suffer in respect of freight on account of the cancellation of these special rates is, therefore, practically negligible.

The cancellation of the old special rates ex. Howrah to the cities of the United Provinces is not a sufficient protection to the sugar factories of U. P. or nothern Behar. For the traffic in foreign sugar from Calcutta to the cities of Northern India on the E. I. Railway could have been easily charged new special rates on the basis of ·50 or ·60 pie per maund per mile. This charge would have been the effective check on the inroads of cheap foreign sugar and in that case this railway would only work in harmony with the present policy of the Government of India. On the manufactured products of the sugar factories of the United Provinces and Northern Behar to Calcutta *viâ* Mokameh Ghat, such as booked from Pipraiech, Nawabgunge, Majholia, Marharwa, Tamkuhi Road, Lakshmigunge, Sardarnagar, Ghugli, the B. & N. W. Railway share of the charge in the lump sum special rate, vary between ·50 and ·57 pie per maund per mile, and so it is quite within the jurisdiction of the E. I. Railway to raise the rates on such imported sugar.

We have already observed that the E. I. Railway scales of charges on the sugar traffic per maund per mile *viâ* Mokameh Ghat to Howrah in through booking with B. & N. W. Railway sugar-booking stations have been fixed on considerations other than the intrest of the indigenous sugar trade. We find further that from the sugar mills of Cawnpur to Hathras Junction the special rate for sugar over the E. I. Railway work out to ·42 pie per maund per mile. The special rates provided by this railway for the sugar of Cawnpur to the principal cities of the United Provinces such as Etwah, Lucknow, Agra, are also based on a charge of ·42 pie per maund per mile. The B. & N. W. Railway appears to be very much considerate in this direction for the special rates provided for the traffic in sugar to its own local stations in the United Provinces work out to a rate which is nearly 50 per cent lower than those quoted by the E. I. Railway as will be evidenced from the following figures :—

From Cawnpur E. I. R. to	Special rates on sugar.	Distance in miles.	Rate per md. per mile.
	Rs. A. P.		
1. Hathras	0 6 2	173	·42
2. Etawah	0 3 7	87	·42
3. Lucknow	0 2 4	46	·42
4. Agra	0 6 7	117	·42

From Cawnpur, B. & N. W. R. to	Special rates on sugar	Distance in miles	Rate per md. per mile
	Rs. A. P.		
1. Ajodhya Ghat	0 4 5	159	·33
2 Azamgarh	0 5 10	339	·21
3. Bahraich	0 4 8	160	·35
4. Ballia	0 7 6	337	·27
5. Burhaj	0 7 1	281	·30
6. Basti	0 4 11	177	·30
7. Benares Cantt.	0 5 5	361	·18
8. Bettiah	0 10 11	475	·27
9. Bhagalpur	0 13 6	520	·30
10. Bhatni	0 7 7	260	·33

A closer examination of the rates problems of Indian sugar will enable us to understand what facilities modern transport system should afford to movements of commodities in the interest of the economic development of the country. We notice that if the B. & N. W. Railway had made arrangements for the transport of sugar from the districts of Gorakhpur and Tirhoot of the United Provinces and Northern Behar to Calcutta in through booking *viâ* the Paleza Ghat steamer route, the sugar factories here would have been placed in a much better position. As "Common carriers," the railways are legally bound to give proper facilities to the traffic offered, and by not granting through rates or reasonable facilities for through transport *viâ* Palezaghat, the B. & N. W. Railway appears to have violated Section 42 (2) of the Indian Railways Act of 1890, which reads as follows :—

"A Railway Administration shall not make or give undue preference or advantage to or in favour of any particular description of traffic in any respect whatsoever or subject any particular description of traffic to any undue or unreasonable prejudice or disadvantage in any respect whatsoever."

The B. & N. W. Railway appears to have exceeded its legal jurisdiction by entering into a pooling agreement with the E. I., E. B. and A. B. Railways in regard to the carriage of the sugar traffic booked from the stations on the B. & N. W. Railway to Calcutta or to the riverine cities of Assam by circuitous routes which are prejudicial to the interest of the steamer services working in this area, as well as to the trade. It is to be noted that the term "Railway Administration" in Section 42(2) of the said Act includes "Steamer Services." The clauses regarding "Undue preference" or "Facilities" referred to in the Indian Railways Act of 1890 are reproduced entriely from the English Railways and the Canal Traffic Act of 1834 which aims at directing the railways to work in the interests of the (Railway) Traffic and "conduce to the convenience of the public." (*Vide* the Law relating to Railways by A. Grunt, Esq., Assistant Solicitor, London and North Eastern Railway Company, in Modern Railway Administration, Vol. II). About "Undue preference" that is sometimes likely to be shown by the railways, Disney on the "Law of Carriage" observes that "questions whether preference is undue are determined by the Railway Commissioners. In dealing with such questions they will give greater weight to considerations affecting the interest and welfare of the public than any other consideration."

For the sugar traffic booked from its own local stations to Calcutta, or the riverine cities of the Northern and Central Assam, the B. & N. W. Railway seems to have intentionally constructed the cheaper legitimate rail-*cum*-river route *viâ* Palezaghat or *viâ* Ravelgunge or *viâ* Barhaj. If it is found that this railway has been working in a way that is not conducive to the interests or convenience of the public, we shall not be wrong in saying that the principles of the Indian Railways Act have been violated. By agreeing to a pooling arrangement with the railways the B & N. W. Railway has also been showing "Undue preference" to the E. B. & A. B. Railways in comparison with its treatment towards the river transport which would have carried the traffic cheaper. The sugar factories on the B. & N. W. Railway or the sugar industries of this area seems to have been seriously injured, but it has not been possible for the trade to think of any remedy on account of the exhorbitant costs of a Railway Commission of Enquiry. Section 42 of the Railways Act (1890) has therefore been a dead letter for all practical purposes. But with a permanent Railways Rates Advisory

Committee now maintained by the Government of India it is possible for the trade to obtain redress in cases of grievances of this nature.

To mention a few instances of such irregularities, we may point out that under the existing arrangements of routing and rating, the sugar traffic of the B. & N. W. Railway stations Padrauna, Maharajgunge, Basti, Muzaffarpur to Calcutta has to be transported by the Mokameh Ghat all-rail route, and pay freights of 0-15-9, 0-13-3, 1-16-0, 0-12-6, respectively per maund, but if it were possible to transport the traffic in through booking with the steamer services by the Palezaghat rail-*cum*-river route the charges would be only 0-12-9, 0-11-6, 0-13-6 and 0-11-6. Similarly the charges for a maund of sugar from the sugar-booking stations of the B. & N. W. Railway as Ramkola, Waltergunge, Siswabazar, Narkatiagunge, Majholia, Mairwa, Tamkohi, Lukshmigunge, Sirdargunge and Ghughli by the *viâ* Mokameh Ghat B. & N. W. Railway and E. I. Railway all-rail route are 0-15-11, 1-1-7, 1-0-10, 0-15-8, 0-14-8, 0-14-0, 0-14-11, 1-0-0, 0-15-8, 1-0-7, respectively, as against the possibilities of charges in through booking by the *viâ* Paleza Ghat route at 0-14-11, 0-15-8, 0-13-10, 0-13-11, 0-12-11, 0-12-1, 0-13-0, 0-14-1, 0-13-9, 0-14-8 only. The benefits in freights by the alternative steamer services route would have been reaped either by the producers or the consumers of Indian sugar, were through booking allowed in these cases. The matter is of very great importance as the Indian manufacturers have to face keen competition from the cheap foreign sugar. Any relief in the charges of transport would be a substantial assistance to the indigenous sugar industry.

There are provisions of special rates from the sugar-booking stations of the B. & N. W. Railway such as Maiharowa, Bhatni, Pharenda, Basti, Chakia and others to Gauhati, Dhubri, Tezpur or Dibrugarh in Northern Assam by the all-rail route *viâ* Katihar Junction, E. B. Railway, which works out as follows:—

B. & N. W. Rly.		Special through rate *viâ* Katihar to Gauhati.	Special through rates *viâ* Katihar to Dhubri.	Special through rates to Tezpur.	Special through rates to Dibrugarh.
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1	Marharowah ...	1 1 1	0 13 6	1 8 8	1 5 5
2	Bhatni ...	1 2 7	0 15 0	1 10 2	2 0 11
3	Pharenda ...	1 4 4	1 0 9	1 11 11	2 2 8
4	Basti ...	1 4 8	0 14 6	1 12 3	2 3 0
5	Chakia ...	1 0 1	0 12 6	1 7 8	1 14 5

If a through booking were allowed by the alternative rail-*cum*-water services the charges of transport for a maund of sugar would have worked out as follows:—

		To Gauhati.			To Dhubri.			To Tezpur.			To Dibrugarh.		
		Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
1	Marharowah *viâ* Ravelgunge Steamer station ...	0	11	1	0	8	10						
2	Bhatni *viâ* Barhaj ...	0	12	0	0	9	3	0	14	3	1	2	3
3	Pharenda *viâ* Barhaj ...	0	14	5	0	11	8	1	0	8	1	4	8
4	Basti *viâ* Barhaj ...	0	13	2	0	10	11	1	1	2	1	5	3
5	Chakia *viâ* Palezaghat ...	0	12	6	0	10	3	0	14	11	1	2	8

On the question of "through rates" over the Indian Railways, the Government of India in their circular No. 1446 of 1887 expressed the following views in the Gazette of India which reads as:—

> "In case where the Traffic offering is sufficient to justify this arrangement the railway administrations must give reasonable facilities for public traffic between any two railway stations each railway administration being content to receive its own share of through rates."

The railways include as we have already pointed out also the river services which are very important modes of modern transport.

In the cases under reference the B. & N. W. Railway should have arranged for through booking *viâ* Palezaghat in regard to the traffic in sugar from Ramkola, Waltergunge, Siswabazar, Narkatiagunge, Majholia, Mairwa, Tamkuhi, Lakhmigunge, Sirdarnagar, Ghugli to Howrah. Similarly in the booking of such traffic between Marhorowah, Bhatni, Pharenda, Basti, Chakia, etc., and Gauhati, Dhubri, Tejpur or Dibrugarh *viâ* Ravelgunge, Barhaj or Paleza steamer ghats, through routes should have been opened in the interest of the public traffic and the development of a very important indigenous industry. Not only has the Railway refused to give such facilities but it has provided for through booking in conjunction with the E.B. and A.B. Railways thus forcing the traffic to take the all-rail dearer routes.

It may be arranged on behalf of the railways concerned that though the rail-*cum*-water routes are cheaper, the all-rail routes have their own advantages. Hence the traffic would naturally prefer the all-rail routes inspite of their greater costs of transport. This observation may be generally correct, but that is no justification for the action of the railways in artificially blocking the traffic by particular routes. The forwarding railways should have offered the traffic, reasonable facilities by both the all-rail and the rail-*cum*-steamer routes, and left the option of selecting the routes to the trader.

The shippers of sugar manufactured in this area are thus deprived of the facilities of alternative rail-*cum*-river routes as the B. and N.W. Railway have practically obstructed the traffic by not agreeing to through bookings with the steamer services. This is tantamount to the imposition of block rates which may be defined as "Rates" manipulated to block a certain route against a certain traffic.

In such cases the "Block rates" are also rates "unreasonable in themselves" and if the B. and N.W. Railway will not agree to open the alternative rail-*cum*-steamer route by offering facilities for through transports *viâ* the river steamer ghats it seems desirable that the traders interested in this question should place the matter before the Indian Railways Rates Advisory Committee for redress of their legitimate grievances under Section 42 (2) of the Indian Railways Act (1890), which enjoins that the railway shall not "subject any particular description of traffic to any undue or unreasonable prejudice or disadvantage in any respect whatsoever.

BUSINESS ORGANIZATION AS AN AID TO THE ECONOMIC EXPANSION OF JAPAN

By BENOYKUMAR SARKAR
Calcutta.

IN 1905 the imagination of the world was captured by Japan on account of her victories at Port Arthur and on the Tshusima Bay. To-day the world is learning from the Japanese people the old lesson over again, namely, that " peace hath her victories no less glorious than war." Even when the Great War came to an end neither Eur-America nor of course Asia could suspect that industrialization as well as technocracy were being mastered by Japan so adequately as to constitute in the near future a veritable " Japanese peril " in the estimation of commercial nations.

In the course of the last generation and a half the Japanese people has indeed succeeded in demonstrating to mankind with nothing more than three meals of rice and raw fish without milk and butter as the daily staple that it is possible to command the latest engines, machines, implements and machine-tools and challenge comparison with the pioneers of industrialism and capitalistic civilization. And Japan that has been a source of perennial inspiration to Young India during the last quarter of a century should continue still to inspire the creative thinkers and organizers of the Indian people during this the second period of her triumph.

Principles of Management

Among the formative agencies in the economic expansion of Japan none is to be appraised as more valuable than the methods of business organization practised by the farmers, artisans, traders and merchants as well as fostered by the Government. The laurels that the Japanese have been winning in the world's markets including the Indian are due in no small measure to the legion of unions, associations, chambers, cartels, etc., by which the economic life of Japan is honey-combed. Of all the many things that a Bengali delegation ought to import from Japan for admiration and assimilation by our countrymen not the least important would be the industrial and commercial organizations that the Japanese people has developed in the course of its modernization.

The things that are generally overlooked by the Bengali people in the inventory of a nation's industrial and commercial wealth are just among the most potent causes of Japan's economic *digvijaya* (world-conquest) at the present moment. While trying to safeguard our Bengali as well as Indian interests from the invasion of Japanese goods by tariff let us by all means attempt also to imitate Japan in the manner in which she has uptodatized her principles of management in agriculture, industry and commerce.

Warehousing

Warehousing is hardly known in Bengal, especially among the Bengali people, as a line of business. But in Japan there are some 425 warehouse companies, at a total paid-up capital of 127,372,000 yens (one yen is to be taken as roughly equivalent to Re. 1-4-0). The value of goods of all sorts stored in these warehouses was recently estimated at nearly 500,000,000 yens.

Warehousing is done in regard to rice, sugar, imported cotton, paper, raw silk and textile fabrics. Although big cities like Osaka, Yokohama, Kobe, Tokyo and Nagoya lead in the order of enumeration, even the remotest villages possess warehouse companies. And practically every class of farmers and traders makes use of these facilities.

The warehouses maintained by co-operative societies, agricultural associations or municipal bodies enjoy Government subsidies. To this category belonged in one of these recent years the agricultural warehouses owned by some 2,500 co-operative societies, 90 agricultural societies, 28 public corporations and 13 villages or towns.

Trade Associations

In accordance with the provisions of the Trade Association Law of 1880 trade associations have grown up in every trade. The associations are endowed with very important functions. For instance they have the right to inspect the products. The conditions of business to be followed by each member are laid down by them. They are, besides, furnished with the authority to protest to buyers against damage done to members. There are no less than 230 such associations in Japan to-day.

It is interesting to observe, besides, that every important city of Japan has a chamber of commerce. Then there are Japanese chambers of commerce in foreign countries. All these chambers at home and abroad constitute the Japan Chamber of Commerce and Industry.

Standardization of Exports

The export business of the Japanese people is likewise highly organized. It is according to the Law of 1925 that export associations are established.. The foreign markets are investigated on the spot by these associations. They undertake export on consignment also.

The standardization of exports is effected in Government as well as private test houses. Raw silk, cotton fabrics, fancy mattings, straw braids, matches, glassware, brushes, hosiery, enamelled and ironwares, celluloid combs, canned crabs as well as other articles are examined and certified as to their grade before export.

Coal Cartel

A coal cartel has been functioning in Japan since 1921. The object is to regulate production by restricting it, raise the price and tide over the depression which has been a post-war characteristic of the coal trade in Japan as elsewhere. In 1920 the total output was 29,244,000 tons. In 1929 it was kept as low down as 31,956,000 tons. Absolutely speaking, the figure is of course higher than in 1920. But without efforts at restriction it might have risen to dangerous proportions. The restriction was raised from 22 per cent. to 27 per cent. in 1931.

Pig Iron Union

Attempts to cartellize pig iron can be traced back to 1924. The object at that time was to bring the private companies and the Government factories together under one public limited liability company. The project having failed, there was an attempt in 1925 to arrange between the private and the Government works a division of labour in output. There was no success in the attempt either. Finally, in 1927 the Pig Iron Union was established having for its members three private companies, Mitsubishi, Mitsui, and Okura, and the Government works Mantesu. The headquarters of the union are located at Anshan. It controls the entire production and regulates it according to a fixed system.

Wrought iron has been under the influence of cartels since 1927. The organization can be described in the following manner:

I. *Kozai Rengokai* (Association of rolling mills) comprises the Government works Yawata and some private mills. This union seeks to distribute the production among the members according to a quota. The headquarters are at Tokyo. Geographically the private works of the Association may be distributed as follows : (*a*) Eastern: Kwanto Group: (1) Nippon Kokan Works (Tokyo), (2) Kamaishi Kozan Works (Hokkaido), (3) Fuji Seiko Works (near Tokyo). Total production (1929) : 160,000 tons ; (*b*) Western: Kwansai group: (1) Seitetsu (Osaka), (2) Seiko (Kobe), and (3) Kokura (Asano). Total production (1929) : 129,000 tons.

II. *Kekko Hyogikai* (Association of private works) is not a regular union bound by contracts but a more or less loose organization of wrought iron mills. It comprises 18 members, one of which, namely, the Seiko Konwaki, is a union of thirteen works.

In 1930 the *Kozai Rengokai* decided upon a restriction of output and distributed the restricted quota among the Government and the private mills. Since then a centralized organization for the entire iron industry of Japan has been in contemplation. The project consists in uniting all the works under a common roof and establishing a semi-Government company with 200,000,000 yens as capital. A common sales syndicate is to be a feature of this organization with power not only to control the output but to abolish unpaying works as well.

Steel Sale-Union

In steel industry the cartellization process since 1927 has given rise to the following groups:

I. Eastern: *Kwanto Kozai Hampai Kumiai* (East-Japanese Steel Sale Union) comprising (1) the Japanese Steel Tube Co. (output 76,000 tons), (2) the Fuji Steel Works (21,000 tons) and (3) the Kamiashi Iron and Steel Works (47,000 tons). It began as a price-cartel which functioned in a rather loose manner because the prices agreed upon were not always observed by the companies. In 1928, however, the union was placed on a more secure footing.

II. Western: *Kwansai Kozai Hambai Kumiai* (West-Japanese Steel Sale Union) comprising (1) the Kobe Steel Works, (2) the Osaka Iron Works, (3) the Ogura Steel Works and (4) the Asano Works. Total output: 100,000 tons.

A feature of the present organization consists in the fact that the Government works Yawata manufacture certain kinds of iron which the private companies do not. In 1929 the Union of Japanese Steel-producers decided to restrict the output by 30 per cent. in order to combat the fall in price. The total production was not to exceed 180,000 *t*. Another activity of Japanese steel cartels consists in the establishment at Kobe in 1929 of a Purchase-Union for pig iron. The union intends to combat the almost monopolistic position of India in Japanese imports of iron by placing orders in Europe.

In 1931 the output of steel flat bars was curtailed 20 per cent. and round bars 45 per cent.

Price Cartel in Copper

The price cartel has been ruling the copper industry since 1930. The headquarters are at Osaka. The Fujikawa, the Fujida, the Mitsubishi and the other important companies have entered into an agreement to observe the price regulations in a stringent manner. The cartel discipline compels each member to deposit a cash at the central office by way of caution. The incoming receipts have likewise to be delivered at the head-quarters.

Nitrogen Syndicate

The chemical industry is marked by agreements between the soda factories. The nitrogen works are not extensive enough to meet the requirements of the home market. A Nitrogen Syndicate has accordingly been established by the Government which has, further, placed at its disposal a loan of 50,000,000 yens.

Cement Union

The Union of Japanese Cement Works, reorganized in 1930, controls the output and distributes it among the members. The more important works are located as follows: (1) Asano, 6 works (1,8000,000 *t*), (2) Onoda, 4 works (500,000 *t*), (3) Toyokum, 3 works (278,000 *t*). The export is in the hands of two firms. The Union has come to the decision that only two companies, the Asano and the Jawaki, should specialize in high class cement. The output was reduced by 57·5 per cent. in 1932.

Merger in Paper Industry

Not less is paper industry subject to the cartellization tendencies. The big nine factories manufacturing " modern " paper have established a Union which seeks to restrict production. In the middle of 1929 the Union ordered a curtailment to the extent of 20 per cent. Those factories which exceed the quota allotted to each have to pay a fine. Towards the close of the same year the restriction in output was ordered at a much higher percentage, namely, 30 to 36 per cent. according to the size of the establishments. These restrictions have not proved to be adequate enough to bring the total output down to the actual requirements of the home and foreign markets. The latest tendency in this branch of industry consists in transforming the production cartel into a sales syndicate. In 1932 the curtailment was increased to 55 per cent. Recently the Ooji, Fuji and Karafuto companies have formed a merger with 150,000,000 yens as capital.

Porcelain Export Union

In regard to the porcelain industry the cartellization process is to be observed not so much in manufacture as in the organization of sales, especially of exports. The Japan Porcelain Manufacturers Exporting Association was established in 1928. Twenty factories representing a capital of 1,020,000 yens and 5,858 working men are members of this Association, which has its headquarters in Nagoya. Japanese porcelain has been able to invade even the American, British and other European markets in a rather striking manner.

Cotton Spinners' Association

The cotton branch of the textile industry is controlled by the Cotton Spinning Association which in 1926 represented 90 per cent. of the weaving mills, *i.e.*, 1,180,000,000 yards. To-day the Association controls 98·5 per cent. of the spindles. It may be observed that the Mitsui Cotton Trust is a member of this Association. Rationalization has advanced so far that the recently introduced looms work 25 per cent. quicker than the best American installations. In 1932 the output was curtailed to the extent of 36 per cent.

Woollen Associations

Two unifying organizations look after the woollen industry. The *Nippon Yomo Kogyokai* is the association of manufacturers while the *Nihon Rashasho Kyokai* (with the Eastern branch at Tokyo and the Western at Osaka) attends to the sales.

Silk Unions

In the silk world of Japan it is possible to observe four different organizations. The oldest is the *Yotasha* established in 1880 which although describing itself as a co-operative society is essentially a capitalistic association. It seeks to place on the market the silk turned out by the machine-using factories. The Yotasha has indeed served to popularize the replacement of hand-work by machine-work in the silk industry of Japan.

The next association of importance is a post-war institution, established in 1927, under the name of the Japanese Imperial Silk Syndicate. It is a public limited company with 50,000,000 yens as capital. Its chief objects consist, first, in buying raw silk up at a fixed price, should the market conditions require it, at a rate rather lower than the bazar price, and secondly, in offering credit on the deposit of raw silk.

The third centralizing institution, namely, the Central Silk Association, is of older standing. But an event of importance is of recent date. In 1928 a credit of 37,500,000 yens was offered to its members in order that 50,000 bales of raw silk might be removed from the market.

The fourth institution embraces practically all the manufactures and may be described as an Industrial Silk Cartel. It was established in 1928 with the object, first, of fixing the price in a uniform manner and secondly, of controlling the output.

It is clear that the entire silk business of Japan from cultivation to the marketing of manufactured silk is cartellized and that these organizations might with profit be studied in detail by the jute, cotton and other agricultural interests in India.

Rayon Cartel

The artificial silk (rayon) industry came under a cartel in 1927. A restriction in output to the extent of 20 per cent. had to be ordered on account of over-production. Curtailments were ordered in 1931 and 1932 also.

Food Products Association

The flour mills have likewise been organized with a view to the control of output. There are three big associations which embrace 90 per cent. of the total production. The Wheat Flour Joint Sales Association was established in 1930. The Crab Meat Packers Sales Gild has been established as the sole sales agent of all firms, large and small. The fishers deliver the goods to this gild which buys them up on part-payment system and then places them on the market at its own risk. A solidified oil sales gild as well as a sugar milling association have been established in 1930.

International Agreements

The industrial production and commercial activities of the Japanese people have grown important enough to be intimately mixed up with the industry and trade of other peoples. This aspect of Japan's connecting links with the different factors of the world-economy is manifest in a number of Japanese participations in international cartels and conventions.

There is, for instance, a German-Japanese "gentlemen's agreement" to the effect that Germany would not export to Japan those chemical goods which are manufactured at home under a subsidy of the Japanese Government.

In 1927 the artificial silk interests of Italy tried to come to an understanding with those of Japan with the object of fixing a quota in regard to exports to the Chinese market. The discussions have borne some definite fruit, as we shall see later. Further, Japan is a member of the International Quinine Convention along with Great Britain, Holland and Java (Indonesia). The convention came to formal existence in 1913 and has been renewed in 1923.

The most valuable participations of Japan in international economy are to be noticed in the shipping line. The Nippon Yusen Kaisha (with 152 ships, 886,000 tons), the Osaka Shosen Kaisha (104 ships, 48,173 tons) and the Toyo Kisen Kaisha (13 ships, 106,515 tons) are members of the Pacific Convention established in 1912 along with American and British companies. Japanese shipping interests are likewise represented on the Far Eastern Homeward Conference established in 1922 with the object of fixing the freights and conditions of transport on a uniform basis. Other international shipping pools in which Japan has a place are the East Asia Conference and the Dutch India Conference. In the former along with Japan the British, the Dutch, the French, the German and the Scandinavian lines participate, and in the latter the Dutch and the German.

In artificial silk Japan is already a member of the international cartel which embraces the British Courtaulds Company, the German *Glanzstoff-fabriken* and the Italian *Snia Viscose.* The electric bulbs cartel was in pre-war years confined to the European countries. Since the war Japan as well as the U. S. A. have been participating in this international institution for the regulation of prices and control of output.

Kinds of Cartels

The cartels described above may be classified according to scope as follows:

First, we have the limitation of output to which the unions have compelled cotton spinning, silk spinning, rayon, hemp, cement, super-phosphate, bleaching soda, sulphuric acid, paper, cardboard, copper, pig iron, coal, sugar, alcohol and tinned crab to submit.

Secondly, joint sales are enjoyed by the different firms producing each of the following articles: hemp yarn, cotton crepe, ramie yarn, cement, pig iron, round iron bars, thick steel plates, thin steel plates, steel angles, steel sheets, iron and wire rod, copper plates, copper goods, paper pulp, flour, carbide, super-phosphates, sulphuric acid, sugar, tinned crab, electric goods.

Thirdly, the chief aim of certain unions is to promote price agreement, for instance, among the producers of hemp yarn, cotton crepe, ramie yarn, thin steel plates, copper plates, kerosene oil, cement, super-phosphates, calcerous nitrogen, bleaching soda, paper, and tinned crab.

Fourthly, iron, steel and super-phosphates have unions such as have joint purchase of materials for their chief objects.

And finally, we have the export cartels, for example, in cement, copper, super-phosphates and printing ink.

P. C. A.

RAMMOHUN ROY

(*From New and Unpublished Sources*)

By BRAJENDRA NATH BANERJI
Calcutta

IN an article published in the *Calcutta Review* for December last I tried to describe the life of Rammohun Roy till 1804 with the help of two new sources of information which I had been so fortunate as to come upon. It is my purpose in this instalment to draw upon the same material with a view to carrying the story forward not only to the time when Rammohun settled down in Calcutta (1814), but considerably further still so that the account of his properties and monetary affairs, about which bewilderingly confused notions prevail, might be set down with as much clearness as is permitted by the new information available to us.

Rammohun and John Digby.

The nine years from the middle of 1805 to the middle of 1814 constitute the period of Rammohun's close association with John Digby, a Civilian in the Company's service. Before this Rammohun had been associated with another Civilian, Thomas Woodforde, in the double capacity of creditor and subordinate, and he had probably followed Woodforde to Murshidabad when the latter took up his new appointment there in February, 1804. Woodforde, however, had fallen ill and proceeded to sea in August, 1805. After this Rammohun came to be associated with Digby, and did not leave his side as long as he felt himself in need of employment. For nine years he followed Digby from Ramgarh to Jessore, Jessore to Bhagalpur, from Bhagalpur to Rangpur ; and even when he came at last to take up his residence in Calcutta, Digby's friendship for him and his influence over Digby remained unimpaired. We have a very vivid description of his coming to Bhagalpur (January, 1809) in the course of his wanderings in the wake of his patron in a statement of Sir Frederick Hamilton, the Collector of the district,* with whom he was involved in an altercation on his very arrival. "On the afternoon of the first of January last [1809]," writes Sir Frederick Hamilton, "I rode to a brick kiln near my house, where I alighted from my horse. While standing on the top of the kiln, I observed coming towards it, a palanquin highly decorated, attended by four chupprasseys. I turned to a servant of mine and enquired who it was coming along ; he replied, Mr. Digby's Dewan, Baboo Rammohun Roy. He passed within about 6 ft. of where I was standing, elegantly dressed in blue silk and silver fringe..."

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* See my paper on "Rammohun Roy and an English Official" published in the *Modern Review* for June, 1929, pp. 682-85.

This is perhaps the place to correct the inaccurate notion that throughout this period Rammohun was in the service of the East India Company. As a matter of fact he was employed directly under the Company only for two short periods, first, as the Sheristadar of the Faujdari Court at Ramgarh from August to October, 1806, while Digby was officiating as the Magistrate of the Zila Court of Ramgarh, and, secondly, as temporary Dewan to the Collector of Rangpur—again under Digby—for some months from December, 1809, onwards.[1] Digby had become a great friend and admirer of Rammohun and had made strenuous efforts to get the temporary nomination of Rammohun as his Dewan confirmed by the Board of Revenue. The Board, however, were not prepared to do so, and when in spite of their refusal Digby pleaded for his protegé with some warmth, they wrote back that they "would certainly feel themselves compelled to take very serious notice of any repetition of similar disrespect towards them." After this Digby had no other course open to him but to apologize. At the same time he suggested to the Board that he might be allowed to "authorize Rammohun Roy to act as Dewan for a few months longer, by which means the Board will be enabled to judge of his real qualifications, and of the propriety or impropriety of confirming him in the office of Dewan." The Board, however, could not revise their opinion, and in the end Digby nominated Munshi Hemaitullah to the post (28th March 1811), to which the Board agreed.

What, it may be asked, were the reasons behind this determination of the Board not to appoint Rammohun to a post of financial responsibility and power, in spite of the unqualified recommendations of the Collector and the man on the spot ? In their letter to Digby the Board wrote:

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[1] Rammohun's "name is found in the officers' list of Rangpur Collectorate on the 30th April, 1810, as Dewan of the court, but in the list of the next year his name could not be found."—See *The Modern Review* for September 1928, p. 275.

> It is essentially necessary that all persons who may be appointed to the responsible office of Dewan should have been some time in the habits of transacting revenue details and also be well acquainted with the Regulations relating to revenue matters and the general system observed in the collection of the revenue...The service performed by Rammohun Roy as Acting Sheristadar of a Faujdari Court cannot be considered by the Board as rendering him in any degree competent to perform the more important duties of a Dewan which are in their nature totally different. They are of opinion the security of a Dewan should not, if it can be avoided, be persons holding lands in the district, as they possibly might obtain an undue influence in the district." (15 Jany., 1810.)

The real reasons are, however, to be found in a note of Mr. Burrish Crisp, the acting President and Senior Member of the Board. He wrote:

> I understand the man recommended by Mr. Digby was formerly in the confidential employ of Mr. Woodforde when acting Collector of Dacca Jellalpur. I have also heard unfavourable mention of his conduct as Sheristadar at Ramghur. Under the circumstances I feel averse to giving my voice for his confirmation as Dewan at Rungpur. Indeed, it may be sufficient to say as an objection, that a Faujdari Court is no school for knowledge in the Rev. Dept., and his three months of service as Sheristadar of that Court at Ramghur certainly cannot be considered as any qualification for the very important Revenue appointment of Dewan which Mr. D. proposes giving to him.
>
> I further consider the security offered as very objectionable on a general principle. The security of a zemindar should not in my opinion ever be taken for the Dewan of the zillah in which his lands are situated.

Thus we find that Rammohun's service under the Company was for very short periods only. For the rest of the time he must have been in the private employ of Digby. We definitely know that at Jessore (January to June, 1808) Rammohun was acting as the private Munshi of Digby and at Bhagalpur also he must have held a similar office.[1] This does not, however, exclude the possibility of his also being engaged in business or some other form of money-making, for we find him employing a man named Bhawani Ghose as his accountant at Rangpur. This indicates that his monetary transactions in Rangpur were of considerable volume.

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[1] In my article on "Rammohun Roy in the Service of the East India Company," published in the *Modern Review* for May, 1930, I put forward the hypothesis that after the Board of Revenue had refused to confirm the appointment of Rammohun as Dewan, Digby got him appointed guardian of the minor proprietors of the estate of Rajkishor Chaudhuri of Udasi Pargana under the name of "Rammohun Sharma" on a monthly salary of Rs. 8 and that he settled in Calcutta early in 1815. This supposition does not seem to be tenable in the light of the new information I have before me. It transpires from

Rammohun acquires more Property.

During all these years Rammohun continued to prosper and added item after item to his landed property just as his relations drifted from pecuniary difficulties to poverty and from poverty to indigence. In 1808 and 1809 (1215 and 1216 B.S.) respectively his friend Rajiblochan Roy bought for him the taluqs Beerlook and Kissenugar (both in Pargana Jahanabad). On some unspecified date but during this period, another taluq—Serampur (Pargana Bhursut)—was bought from Ramdhan Chatterji on his behalf in the name of Jagannath Mazumdar for Rs. 725. It should also be remembered that during all these years Rammohun was maintaining an establishment in Calcutta and sending there the money which he was saving. It was credited to his account by his tahbildar and accountants.[1]

Meanwhile Rammohun's important taluqs of Rameshwarpur and Govindpur were being managed by Rajiblochan Roy, as the *benamdar* of Gurudas Mukherji, Rammohun's nephew. As, however, the twelfth year of Rajiblochan Roy's nominal ownership was drawing to a close, Rammohun thought it prudent to re-assert his rights to Rameshwarpur and Govindpur. With this object in view two transactions were completed towards the beginning of 1812. In the first place, on the joint application of Rajiblochan Roy and Gurudas Mukherji, the name of Gurudas, then aged 24 years, was registered at the Collectorate of Bardwan as the real proprietor of the taluqs and a document, signed by Dewan Shibnarayan and dated January 6, 1812, obtained from the Collectorate.[2] Secondly, Gurudas Mukherji, who was then at Rangpur, executed on 14th January, 1812, a document in favour of his uncle, and this document, to which Nandakumar Vidyalankar

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this that Rammohun had left Rangpur by the middle of 1814, probably on the same date as Digby, who handed over charge as Collector on July 20, 1814, and was in Calcutta before September of the same year, while one Rammohun Sharma was still acting as guardian of the minors as late as February, 1815. Rammohun Roy and Rammohun Sharma cannot, therefore, be the same person, unless it is assumed that Rammohun went back once more to Rangpur to settle the affairs of the minors' estate.

[1] Deposition of Gopimohan Chatterji.

[2] This document describes Gurudas as the "son of Sridhar Mukherji and grandson of Ramkant [Ramnarayan ?] Mukherji."

(Hariharanandanath Tirthaswami) of Palpara was a witness,[1] was registered as a deed of sale on the same date before Digby as the Dep. Register. By this Gurudas surrendered all his claims to Rameshwarpur and Govindpur. Rammohun did not, however, take immediate possession of these taluqs and for two years left them to stand in the name of Gurudas.

We must now turn to the village-home of Rammohun where his relatives and family were living. When Rammohun went to Murshidabad his elder brother, Jagamohan Roy, was still in Midnapur jail as a revenue defaulter, and his mother Tarini Devi contributed Rs. 10 a month towards his support. He was trying to get a loan from his rich brother so that he might satisfy the Government about his sincere intention to pay his arrears of revenue and become free, and on 13th February, 1805, he obtained one thousand rupees from Rammohun after executing a bond and promising to repay the loan with interest. This money was paid to the Government and Jagamohan was released from jail on March 9, 1805. He had, however, to execute a *kistbandi* bond to pay the balance of revenue due from him, which amounted to Rs. 3,358, in monthly instalments of Rs. 150, his securities being Ramlochan Roy and Soobachand [Shibchand ?] Roy. This engagement he was totally unable to fulfil before his death in Chaitra, 1218 or March-April, 1812. This did not prevent the Government from pressing their claims on his only son, Govindaprasad Roy, who had succeeded him at the age of fifteen or so, and after ten years of prolonged correspondence even the homestead and *lakheraj* lands which Govindaprasad had inherited from his father were advertised for sale to satisfy the claims of the Government, though I have not been able to ascertain as yet whether the property was actually sold. Ramlochan Roy, the youngest son of Ramkanta Roy, and step-brother of Rammohun had also died in Paus,

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[1] Very little is known of Hariharanandanath. The *Sumachar Durpun*, in its issue of February 11, 1832 (30 Magh, 1238 B.S.) wrote on the occasion of his death :

> "*Attainment of Salvation.*—Nundokoomar Beedyalungkar was a teacher at Palparha, near Sook-saugur, and was the elder brother of Ramchandra Beedyabageesh, teacher of the law shastras in the Calcutta Sungskrit College. It would be difficult now to find any person so conversant with the Nyadurshuns and tuntras as the Beedyalungkar Bhattacharjya was. We never saw any one who had such a command of language. When he was very young he relinquished secular life, and travelled in many directions; and for nearly the last twenty years he resided at Benares. Many Rajas at Benares, and many of the inhabitants of Calcutta and of the Western Provinces, were his religious disciples. When he had lived about twelve years in Benares, he came for once to Calcutta, and then published a book called the Koolarnuba. The people of Benares greatly honoured him ; and we have heard that after he had relinquished secular life he obtained the title of Huree-Huranundunath Teerthuswamee-koolabudhoot. At length, when seventy years of age, he was taken to God at Benares, at the full moon on the morning of the 5th of this Magh. We doubtless grieve for his death ; for it will be very difficult now to find his like. He has left only one son, Mritoonjoy Bhuttacharjya, who resides with his uncles."

1216 B.S., corresponding to December-January, 1809-1810,[1] and these deaths left Rammohun as the head of the house.

During these years of hardship for the family Rammohun was, however, continuously absent not only from his mother, brother and other relations, but also from his wives and son. Only his nephew Gurudas Mukherji stayed with him for four years at Rangpur from 1809 to 1813. This separation, according to Rammohun's own statement, lasted 11 years, that is to say, from the death of his father in 1803 to the date of his coming back to Calcutta in 1814. Rammohun and Gurudas learnt about the death of Jagamohan from a letter of Gurudas's father. The family priest, Radhakristo Bhattacharyya, also deposed that Rammohun was absent from home when Jagamohan died.

This undisputed fact of Rammohun's absence from home from 1803 to 1814 spoils a rather picturesque anecdote told in Miss Collet's biography about how Rammohun came to take a vow to uproot the custom of *Sati.* The story, which she tells on the authority of Rajnarain Bose "who learnt the fact," as Miss Collet says, "from his father, an esteemed disciple of Rammohun Roy," is to be found on page 15 of her biography and runs as follows:

> At the death of his eldest brother Jaganmohun in 1811, the widow became a Suttee. It is said that Rammohun had endeavoured to persuade her beforehand against this terrible step, but in vain. When, however, she felt the flames she tried to get up and escape from the pile ; but her orthodox relations and the priests forced her down with bamboo poles, and kept her there to die, while drums and brazen instruments were loudly sounded to drown her shrieks. Rammohun, unable to save her, and filled with unspeakable indignation and pity, vowed within himself then and there, that he would never rest until the atrocious custom was rooted out.

We have no means of knowing whether any of the wives of Jagamohan—he had three [2] of them—followed him to the pyre. It is not absolutely improbable, but these self-immolations do not seem to have been customary in the family, for all three of Ramkanta Roy's wives lived after him. In any case, it is certain that Rammohun could not have played the part assigned to him in the story, as at the time of his brother's death and for more than two years after that event he continued to live at far-away Rangpur.

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[1] Radhakristo Banerji Bhattacharyya, the family priest, says in his deposition that Ramlochan Roy died at Langulpara where he was removed two days before his death from his house at Radhanagar. The date of his death, as quoted above, is given in Govindaprasad's plaint from which, as well as from Rammohun's answer to it, we also learn that Ramlochan left behind him a widow named Labangalata Devi, and one son named Haragovinda Roy, and also a daughter named Drubamoyee who afterwards married one Durgaprasad Mukherji by whom she had at the time issue, both male and female. The son died in Bhadra, 1221 (Aug.-Sep. 1814) leaving a wife—Harasundari Devi, to mourn his loss.

[2] Deposition of Ramtanu Roy.

Rammohun settles in Calcutta.

When about to proceed on long furlough Digby handed over charge of the Rangpur collectorate to one Mr. Smelt on 20th July, 1814. [1] So, towards the middle of 1814 we find Rammohun in Calcutta, his wanderings ended at last. By this time he had amassed a fortune which had made him independent of further exertions. He accordingly decided to live in Calcutta and, like all persons who had arrived, began to put his affairs in order and look about for a house in which to live comfortably. Thus in 1814 we find him buying two houses in Calcutta—the first, an upper-roomed house with wide grounds in Chowringhee from one Elizabeth Fenwick for Rs. 20,317, and the other, an upper-roomed garden-house at Simla (now occupied by the Depy. Commissioner of Police, N. Divn., Calcutta) from one Francis Mendes for Rs. 13,000. It must have been also at this time that he sold the Jorasanko house which he had got from his father.

At the same time he took steps to assert finally and conclusively his rights over the taluqs of Rameshwarpur and Govindpur which were still standing in the books of the Collector of Bardwan in the name of his nephew, Gurudas Mukherji. On 7th September, 1814, on the joint application of Rammohun and Gurudas, the taluqs were registered formally in the name of Rammohun and a potta issued by the Collector to him. Rammohun states in his reply that " in order to compensate Gurudas Mukherji for the disappointment which he experienced " he transferred to the latter, by a deed of gift, his own share of the paternal house at Langulpara. Gurudas Mukherji, on the contrary, says in his deposition that he, Gurudas Mukherji, " secured no consideration " for the surrender of the taluqs and that " he suffered the same to be done because the said taluqs in fact belonged to Rammohun."

While Rammohun was thus busy with other affairs he did not forget to provide a house in the country for his family. The old house at Langulpara had apparently no attractions for him. We have evidence to show that about this time or shortly before an estrangement was growing up between himself and his mother on account of his changed opinions and ways of living. He, therefore, decided to leave his paternal house and build a new one for himself in a village close by called Raghunathpur. The plot of land—12 to 13 bighas in extent—selected for this house belonged to the taluq of Krishnagar bought by Rajiblochan on his behalf in 1809. The work of laying out the gardens on this piece of land had begun in 1812 (1219 B.S.) and was completed by 1817 (1224 B.S.). The work on the buildings began in 1816, and from 28 January, 1817 (17 Magh, 1223) the family of Rammohun occupied the house though it was still unfinished. The whole work was in the charge of Rammohun's trusted *naib* Jagannath Mazumdar.[1]

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[1] *Board of Revenue Cons.* 29 July, 1814, Nos. 16-17.

Govindaprasad Roy's Suit against Rammohun.

After his settling down in Calcutta, Rammohun was quickly recognized as one of the notabilities of Bengali society of those days. He had money, the passport to society, and could associate on terms of intimacy with the new-rich Bengalis who became the founders of the aristocracy of Calcutta. He lived in a sumptuous style as became his position and ambitions and took prominent part in all the public activities of his times. His Maniktala garden-house echoed not only to the chanting of the Upanishads but also to the melodious voice of Nickee, the most fashionable nautch-girl and singer of the age.[2] But he had also his troubles, not only in the polemics which he invited and delighted in, but in long-drawn-out lawsuits as well. Of these only one comes within the scope of this article, and this was filed by his nephew Govindaprasad Roy, a young man of about twenty, on 23rd June, 1817, before the Equity Division of the Supreme Court. The accounts given in the current biographies of this lawsuit are characteristically wide of the mark. Dr. Carpenter, for example, writes:

> 'Rammohun Roy recently stated that every effort had been made for the purpose, and that he had had, at an enormous expense, to defend himself against a series of legal proceedings instituted for the purpose of depriving him of caste, and thereby of his patrimonial inheritance. Through his profound acquaintance, however, with the

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[1] Depositions of Gurudas Mukherji and Guruprasad Roy; Govindaprasad Roy's Plaint.

[2] " 1823, May.—The other evening we went to a party given by Rammohun Roy, a rich Bengallee baboo; the grounds, which are extensive, were well illuminated, and excellent fireworks displayed.

In various rooms of the house nach girls were dancing and singing... The style of singing was curious; at times the tunes proceeded finely from their noses; some of the airs were very pretty; one of the women was Nickee, the Catalani of the East." (*Wanderings of a Pilgrim*, etc., by Fanny Parkes, London, 1850, i. 29-30.

Hindu law, he baffled the efforts of his interested enemies, and proved in the Courts of Justice that he had not forfeited his rights.

We also find Mr. William Adam stating the same thing in a lecture delivered in Boston some time after Rammohun's death:

> When the death of Rammohun Roy's elder brother made him the head of the family, she [his mother] instituted suits against her son both in the King's and Company's Courts, with a view to disinherit him as an apostate and infidel, which, according to strict Hindu law, excludes from the present and disqualifies for the future possession of any ancestral property, and even according to many authorities, of any property, that is self-acquired. She was defeated in this attempt.

These accounts could obviously have been written by men pre-occupied above everything else with religious reform and unfamiliar both with law and legal procedure. The truth behind this lawsuit is, however, more sober. I dealt with this suit in an article published in this Review more than three years ago.[1] But it is only very recently that I have been able to discover all the documents and depositions connected with this case, which not only make it perfectly intelligible but also show it to be commonplace enough as an example of litigation. What Govindaprasad Roy wanted was not to deprive Rammohun of his patrimony by proving him to be an apostate. He only claimed a share in some of the properties held and enjoyed by Rammohun on the ground that they belonged to an undivided and joint Hindu family. As I have already discussed at some length the circumstances out of which the case arose, and the plausibility or otherwise of Govindaprasad Roy's claim, I shall not repeat the arguments. The only thing necessary to state here is that cases like this occur even now, and there is nothing which makes it more preposterous than the rich harvest of lawsuits Bengal's numerous lawyers live by.

But the form of a suit does not always reveal the motive behind it, and Govindaprasad Roy might have been prompted by reasons which are not stated in the plaint. The fact that one of the parties was rich and the other extremely poor is by itself a sufficient temptation in this country to take advantage of some formal or actual loophole in the family arrangements. But from Rammohun's side comes a suggestion which attempts to put a different complexion on the case. This is worth discussing at some length.

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[1] "A Chapter in the Personal History of Raja Rammohun Roy"—*Calcutta Review* for August 1931.

In the special interrogatories meant to be put to Tarini Devi, if produced, we find the following:

> Have you not had serious disputes and differences with your son the defendant Rammohun Roy on account of his religious opinions and have you not instigated and prevailed on your grandson the complainant to institute the present suit against the said defendant as a measure of revenge because the said defendant hath refused to practise the rites and ceremonies of the Hindoo Religion in the manner in which you wish the same to be practised or performed? Have not you and the complainant and other members of your family estranged yourself and themselves from all intercourse with the defendant on account of his religious opinions and writings? Have you not repeatedly declared that you desired the ruin of the defendant and that there will not only be no sin but that it will be meritorious to effect the temporal ruin of the defendant, provided he shall not resume or follow the religious usages and worship of his forefathers. Have you not publicly declared that it will not be sinful to take away the life of a Hindoo who forsakes the idolatry and ceremonies of worship usually practised by persons of that religion? Has not the defendant in fact refused to practise the rites and ceremonies of the Hindoo Religion in respect to the worship of Idols? Have not you and the complainant and others of the defendant's relations had several meetings and conversations on this subject and declare solemnly on your oath whether you do not know and believe that the present suit would not have been instituted if the defendant had not acted in religious matters contrary to your wishes and entreaties and differently from the practices of his ancestors ? Do you not in your conscience believe that you will be justified in giving false testimony and in doing everything in your power to effect the ruin of the defendant and to enable the complainant to succeed in the present suit inasmuch as the defendant has refused to continue the worship of Idols? Did you not since the commencement of this suit make a personal application to the defendant at his House in Simla in Calcutta for the grant of a piece of land that the profits thereof might be applied towards the worship of an Idol and did not the defendant offer you a large sum of money to be distributed in charity to the poor but refuse to contribute in any manner to the encouragement of the worship of Idols? Were you not on that occasion exceedingly displeased with the defendant and did you not then express your displeasure with the defendant for having refused to comply with your request? Declare etc.

As, however, Tarini Devi was neither produced in Court nor examined in the end, we have no means of ascertaining what answer to these questions would have been forthcoming from Govindaprasad Roy's side. It may not be absolutely improbable that the questions were framed with a view to influencing the foreign judge by suggesting that Rammohun was being persecuted on account of the freedom of his thought. Sir Edward Hyde East, before whom the case was being argued, knew Rammohun in connection with the establishment of the Hindu College and was also aware of the antipathy of the orthodox Hindus towards him. A suggestion of some extraneous factor in the shape of Rammohun's anti-idolatrous activities would thus not be wholly wasted on him. There is also another small but interesting detail to be noted in this connection. When being sworn in for his formal reply in this case Rammohun held the treatise on Vedant in his hand, as is shown by the following endorsement in Chief Justice Sir Edward Hyde East's own hand at the end of Rammohun's reply to Govindaprasad's plaint:

> The defendant in addition to the ordinary mode of swearing for a person of his caste and condition held in his hands at the time the Vedant.

This gesture can hardly be said to have been free from all touch of self-consciousness, if not exactly of pose, and it falls perfectly into line with the move made on Rammohun's behalf to put a religious complexion on the case. But, on the other hand, it is very likely that some estrangement had really taken place between Rammohun and his mother on account of his changed habits of life and opinions. Such estrangements take place every day. And in the case of Rammohun and his family the difference of opinion had perhaps gone very far.[1]

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[1] The current stories about the estrangement between Rammohun and his parents or family on account of the change in his religious opinions seem to stand in need of considerable revision. We do not find any evidence of a quarrel between the son and the father. On the contrary even after 1796 Rammohun visited his father occasionally and looked after his properties. The deed of gift or partition by which Rammohun had received some property from his father had this condition attached to it that Rammohun and his brothers should in equal shares defray the expenses of the religious ceremonies of the family deity. Rammohun had agreed to this and had, on his own specific testimony, regularly paid these charges till at least 1801. Rammohun's alienation from the family to which all biographers and he himself also refer must therefore have taken place much later and possibly concerned the relations between himself and his mother rather than those between him and his father. The disagreement over the *Sradh* ceremony of Ramkanta Roy is the earliest indication that we have of a quarrel between the mother and the son. This, however, is more plausibly explained by family and personal reasons. It should also be remembered that Rammohun on his own statement was continuously absent from home from 1803 to 1814. Consequently there could hardly be any opportunity for a religious dispute to grow up between the mother and the son, and it could not possibly have come to a head before Rammohun again met his relations, *i.e.*, after 1814. The whole subject will be treated by me in detail with citations from documents in an article shortly to be published.

This does not, however, mean that the dispute between the mother and the son requires the interpretation ordinarily put upon it by writers ignorant of the real facts of Rammohun's life. It was not simply the case of an enlightened reformer driven to martyrdom by an obscurantist society. The quarrel between Rammohun and his family and other countrymen was due principally to two reasons. The first of these was his constant association with Muhammadans and affectation of Muhammadan ways, which caused him to be regarded as something of a turncoat and renegade, and the second was the aggressiveness of his monotheistic beliefs. We find confirmation of the first supposition in a letter which Sir Hyde East wrote to J. Harington on 18th May 1816. Referring to the Hindu community's hostility towards Rammohun, Sir Edward Hyde East writes:

> They particularly disliked (and this I believe is at the bottom of the resentment) his associating himself so much as he does with Mussulmans, not with this or that Mussulman, as a personal friend, but being continually surrounded by them, and suspected to partake of meals with them. In fact, he has, I believe, newly withdrawn himself from the society of his brother Hindus, whom he looked down upon, which wounds their pride.[1]

As regards the aggressiveness of his monotheistic beliefs, it is certainly traceable to his Muhammadan training through which he had imbibed something of the intolerant monotheism of the Semitic peoples. Hinduism is not, and has never been, hostile to monotheism as such. But it has not got the abhorrence and horror of polytheism which characterizes the Jewish and the Islamic peoples, and so would never consent to dethrone its gods. This was more than Rammohun was ready to concede. It is this which drove a wedge between him and his co-religionists.

However that might be, Rammohun defended his case with energy. He engaged Benjamin Turner, one of the foremost solicitors of Calcutta, on his behalf and produced an imposing array of witnesses on his side. The suit, however, was not fought out to the bitter end. Then as now, a poor man had no chance in a law-court against a rich adversary. The expensive litigation ruined the impecunious Govindaprasad, and in the end he withdrew the suit against his uncle and asked his forgiveness. He made his recantation in a Bengali letter, dated 29th October, 1819 (14 Kartic, 1226 B.S.), a translation of which is given below:

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[1] For the full text of the letter, the reader is referred to my article on "Rammohun Roy as an Educational Pioneer" published in the *Journal of the Bihar and Orissa Research Society* for June, 1930.

> At the instigation of other people I lodged a false suit in the Equity Division of the Supreme Court, claiming from you a share of the property. I now realize that owing to my mistake in embarking on this affair I am suffering a good many troubles and also causing you mental worry and expenditure. You are in the place of my father; therefore, if you will forgive my offences and permit me to approach you, I shall explain all the particulars to you in person.[1]

This abject surrender ended the family feud, and Rammohun, now victorious, took compassion on his nephew and secured for him the post of the Abkari Daroga of Bardwan (1822) by influencing Digby, his friend, then acting Collector of Bardwan. The following passage in a letter of Mr. Digby deals with the story of Govindaprasad:

> Govindaprasad Roy his cousin......ruined himself by an unsuccessful lawsuit in the Supreme Court which he had carried on during my absence in Europe against his uncle Rammohun Roy; the latter, after my return, from compassion for his nephew's distress, was induced to request me to give him a situation to keep him from starving.[2]

The security for Govindaprasad Roy was no less a person than Dwarkanath Tagore, who must have been induced to accept this responsibility at the instance of his friend Rammohun.

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[1] *Calcutta Review* for August, 1931.

[2] *Ibid.*

SOME ASPECTS OF LABOUR LEGISLATION IN INDIA AND JAPAN[1]

By SASADHAR SINHA, B.SC. ECON., PH.D. ECON. (LOND.)

THE economic position of Japan with her limited natural resources and growing population—growing at a rate even faster than that of India—is potentially inferior to that of India. India's agricultural resources, for example, are nearly fifteen times as great as those of Japan, while her population is only a little more than four or five times as great. Moreover, in the abundance of raw materials Japan can stand no comparison with India. The relative growth of population in the two countries is even more significant. It follows that the relative poverty of India, as measured in terms of annual income per head,[2] cannot solely be explained by the pressure of population on the soil.

The economic conditions of the two countries may be viewed from two points. First, it should be noted that the agricultural productivity of Japan per acre of land is two or three times greater than that of India. This must be attributed to the higher educational level of the Japanese peasantry, for it has facilitated the application of science to agriculture, in spite of the fact that the characteristic rural economy of both India and Japan is similar. In the second place, the Industrial progress of India has been small. In 1929, for instance, the number of industrial workers in Japan (including miners and transport-workers, etc.) was nearly three millions, while the corresponding figures for India were about two millions. In other words, had India been industrialised to the same extent, her industrial population (including miners, transport-workers, etc.) would have been something like twelve to fifteen millions ; that is to say, judged by the number of industrial workers Japan is roughly six to seven times as industrialised as India.[1] At the same time, Japan has made striking advance in industrial efficiency. Indeed, in some branches of industry, notably textiles, she is competing on a level with some of the most advanced industrial countries of the world. The industrial efficiency of India is in striking contrast to that of Japan. The poverty of India can now be viewed in a new light. In brief, it must be explained by the fact—and it is an irrefutable conclusion—that the absurdly low level of income per head in India is in the main due to inadequate exploitation, or even lack of exploitation, of the resources of the country.

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[1] In view of the fact that Japan is very much in the limelight in India at the present time, the writer of this article thinks that the conclusions he reached on the above topic in his thesis : *Post-War Labour Legislation in India—a Comparison with Japan*, submitted for the Ph.D. Degree of the University of London in 1932, may be found interesting. It is the author's belief that the future of Indian industries, and particularly of the cotton industry, lies primarily in the increase of efficiency in Indian labour. The raising of tariffs, as has been tried recently against Japanese cotton imports, is at best a palliative but no solution to our industrial problems.

[2] According to recent calculation the *per capita* income in Japan is Rs. 294, *i.e.*, almost three times that of India. See Dr. R. K. Das' article, *The Problem of India's Overpopulation*, in the Modern Review, November, 1931.

Bearing this discussion in mind, attention may now be turned to the main enquiry. What progress has labour legislation made in India and in Japan since the war ? What effect, if any, has it had on the efficiency of industrial labour ?

To begin with, a few preliminary remarks must be made. It should be borne in mind that the course of Japanese labour legislation differs in some important respects from that of the Indian. The latter, for instance, has been primarily concerned with the limitations of the hours of employment of labour, while in Japan greater emphasis has been laid on that aspect of legislation which directly contributes to the health of the workers. This is a difference of capital importance and undoubtedly goes far to account for some of the significant differences—chief among which is efficiency—of the Indian and Japanese labour. On the other hand, the Japanese labour laws bearing on the restriction of the hours of work are defective in as much as they embody special clauses which seriously limit the effectiveness of some of the main provisions of the laws. A characteristic example of this feature of the law is furnished by the provision of the factory law with regard to the abolition of night work for women and young persons. Thus, although night work between 10 P.M. and 5 A.M. was officially abolished from July 1, 1929, what is called "special general" permission was immediately granted to enable factories employing such workers to work up to 11 P.M. The administrative aspect of the Japanese labour laws is even more defective. The seriousness of the matter is obvious. For, in the last resort, the effectiveness of the labour laws depends not on the text of the laws but on how well they are administered and to what degree their provisions are enforced.

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[1] See writer's articles : *Some Aspects of Japan's Economic Problems* in the Modern Review, December, 1932, and *On Japanese Labour* in "Capital," 23rd March, 1933.

The Japanese factory law falls short of the Indian legislation in some of its actual provisions. The first important difference lies in its scope. Thus although it applies to all workers employed in certain factories, the most important provision, *viz.*, the provision with regard to the limitation of the hours of work is confined only to the "protected " classes of workers, that is, women and male workers under the age of sixteen. On the other hand, under the Japanese law no distinction is made between " half-timers" (*i.e.*, those under the age of fifteen under the Indian law) and adult women workers. Thus in Japan a boy or girl over fifteen (over twelve, if he or she has completed elementary education) may be employed for full ten hours per day like adult women workers. This situation is bound to put India at a disadvantage in so far as the cost of production is concerned. For boys over sixteen years of age there is no legal limitation at all. Similar remarks apply to rest-periods and holidays as in the case of adult male workers. The number of legal holidays, on the other hand, are fewer than in India. Formerly when night work was allowed " protected " workers were entitled to four holidays if they were employed on night shifts. But this arrangement is no longer in force since the abolition of night work in July, 1929. Practice, however, is often at variance with theory. Thus, even where men workers are concerned, the theory of unlimited hours of work breaks on the rock of facts. The majority of male workers does not work longer than the " protected " classes of workers; nor are they denied periodical rests and occasional holidays. On the other hand, in particular industries, such as cotton, labour conditions are certainly superior to that of India. In India the cotton factories work the full statutory hours of work, *i.e.*, sixty hours per week or two hundred and forty hours per month, while in Japan with the almost universal practice of working in shifts of eight hours and a half each the maximum hours of work amount to only two hundred and thirty-eight per month. The energetic agitation on the part of the Indian mill-owners against the " unfair " competition of Japan is at least intelligible. In the first place, they are opposed to any further statutory limitation of the hours of work, while, in the second place, it is probably not unconnected with their desire for a protective tariff against cotton imports from Japan.[1]

Two conclusions follow. First, that in comparison with the Indian factory law, the scope of Japanese legislation is restricted, and exception allowed under it coupled with inefficient factory inspection makes it somewhat less effective. But in practice this criticism is less forceful, because the actual hours of employment, in the larger factories at any rate, are on the whole, less in Japan than in India. Secondly, the reduction of hours, especially in the cotton factories, has been made possible by reason of superior technical equipment, business organisation, and, last but not least, the rise in the efficiency of Japanese workers.

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[1] Recent events have borne out this remark made last year.

The Japanese mining industry comes next in importance to the factory industry of the country. The total number of workers employed—both men and women—is a little higher than in India. The nature of organisation of the industry is similar in both countries. As in India, little machinery is used, although in Japan productivity per head is slightly greater.

The mining legislation of the two countries bears important analogies. They are both primarily post-war products, and owe their important developments to the Washington Conference of 1919. In both countries half-hearted measures have been found ineffective in coping with the problems of the industry. In 1928—an important coincidence—both countries decided to alter the mining laws in important directions. In the case of Japan, the highest morbidity rate among the miners, which had the effect of appreciably raising the cost of health insurance, must have been an important consideration with the Government.

The daily hours of work in Indian mines have now been limited to twelve, while in the case of the women workers a very important reform has been initiated. The employment of women underground has already been prohibited in mines other than salt and coal, while in the latter prohibition will be gradually completed by 1939. It appears that this change is being carried out without much difficulty, and, as in the case of other social reforms, it has belied exaggerated apprehensions of the evils which the displacement of women was likely to create. In regard to the first reform, it is clear that it has not gone far enough. It is on the face of it impossible for anybody to combine efficiency with the long hours obtaining in the Indian mines. It is true that Indian miners do not usually work long hours nor regularly throughout the week. Nevertheless, it is far from good logic to base reforms on the habits of the workers. The second reform is in the right direction, but care must be taken to see that the excluded women find employment on the surface of the mines. The decrease of women miners since 1929 does not justify hopes that this is being done.

Japan has gone further than India. Since 1930, the working hours of all adult workers—male and female—working underground have been limited to ten including an hour's rest. This change has undoubtedly been facilitated by the extensive practice of working in shifts. Incidentally this should be an object lesson to India, for it shows that an essentially similar type of labour may be made to conform to a certain discipline of work, instead of the habits of workers setting the standard. At the same time, an important amendment of the law contemplates the total exclusion of women workers from employment underground by 1933. On the whole, it would appear that the Japanese mining legislation is in advance of the Indian mining law.

Provisions for payment of compensation for industrial accidents have formed part of the Japanese Factory and Mining Acts ever since 1916. The scope of these provisions have become more generous since the revision of the Factory and Mining Acts. Similar provisions are now being extended to other workers. With the introduction of health insurance, the provision for workmen's compensation has lost its former importance. Nevertheless, a large number of workers and those types of disablement not covered by health insurance are still governed by the workmen's compensation provisions. In India, on the other hand, the principle of workmen's compensation is embodied in independent legislation and the number of persons covered by it is somewhat smaller than in Japan. To begin with, it will be observed that, the scope of the Japanese legislation is more comprehensive. It provides both for medical treatment or its cost and indemnification for the loss of wages during absence of work. Nor is there any stipulation with regard to a " waiting period." On the other hand, there is no distinction made between ordinary workers and salaried officials. Further, the payment of indemnity, at any rate for temporary incapacity, is made on a more generous scale in Japan—the basis of calculation being 60% of the daily wages instead of 50% as in India. To combine medical treatment with payment of compensation should be aimed at in the future amendment of the Indian Law, because there is ground for believing that in many cases, in order to guard against ' malingering,' unnecessary hardship is inflicted on genuine cases of suffering by insisting on an unduly long " waiting period."

Japan's health insurance law is probably the most important piece of social legislation since the war. Its scope, however, is limited to factory workers and miners. It includes, besides its other functions, maternity insurance comprising medical attendance as well as monetary assistance. The absence from work for ten weeks allowed by the Factory and Mines Acts has thus become a reality. The importance of this measure as a factor of industrial efficiency cannot be overemphasised. In India, the only efforts made in this direction are the Maternity Benefit Acts of Bombay and the Central Provinces. They are, however, both deficient in so far as they make no provision for medical help during maternity. In the absence of this essential provision these Acts are unlikely to fulfil the purpose for which they were primarily meant, namely, the health of the mother and child. As in the case of the Workmen's Compensation Act, serious efforts should be made to implement this reform.

The development of trade unionism has been everywhere an essential factor in the progress of labour legislation. Indeed, the degree of its growth is a measure of its adequate enforcement, while the existence of a vigorous trade union movement is the only guarantee that labour conditions, which fall outside the ambit of legislation, are maintained at a satisfactory level. The Trade Union movement is in its infancy both in India and Japan. The higher educational level of the Japanese workers is reflected in the fact that despite the repressive measures taken by the Japanese Government the movement has made considerable progress, while since the arrest of the radical labour leaders both in India and Japan in 1929 and 1928, respectively, the growth of the trade union has received a serious setback. Nevertheless, it is significant that even in the latter country, where trade unionism is not legally recognised, the Government has thought it wise to tolerate trade union activities.

The Indian trade union legislation has been in force for nearly six years ; in Japan similar legislation has been attempted a number of times but each attempt has ended in failure. The Indian legislation is of a limited character, but it contains a number of useful provisions, such as the requirement regarding the audit of accounts, and the number of privileges conferred upon the trade unions, upon registration, are real. The chief value of the law seems to lie in the fact that this is the only way of reconciling the employers to the inevitable growth of the trade union movement, which although immediately disagreeable, is bound to be of ultimate benefit to both employers and workers. Otherwise the justification for drawing a distinction between registered and unregistered unions is logically untenable and sooner the distinction is done away with the better. In normal circumstances the ordinary law of the country should be sufficient to combat any undesirable tendency that may appear in the movement.

To sum up, the series of labour laws passed since the war in India as well as in Japan marks a notable advance on the pre-war labour legislation. Indeed, in some directions entirely new ground has been broken. Labour conditions show continuous progress. The question of the limitation of the hours of work, both in factories and mines, however, raises certain difficulties, which unless seriously faced, are bound to lead to a diminution of output with effects disastrous to workers as well as employers. For it is clear that the efficiency of industrial workers is inseparable from the efficiency of the technical and business organisation of an industry. The human aspect of the question is equally important. Long hours of work in every country —far more so in a trying climate like that of India—cannot be maintained without serious detriment to the efficiency of the workers. It can no longer seriously be argued that long hours are productive. "This might be true," says Professor J. R. Commons, "if human beings were mere machines and not human beings who grow tired."[1] The greater use of machinery and the introduction of the system of working in shifts must become common in all Indian industries, as in Japan, if the productive level is to rise continually. Indeed, the main economic significance of the reduction of hours lies "in the fact that it stimulates energy on the part of the workers and initiative on the part of the employers."[2]

The increased efficiency of the Japanese workers shows among other things that the superior business organisation of the Japanese employers has enabled them to reap the full benefits of legislative efforts. On the other hand, legislation is likely to be of little advantage either to workers or industry unless problems of education, health, and above all of housing are simultaneously attacked. In all these the position of the Japanese workers is superior. This indicates the direction in which improvements in industrial organisation must be sought in India.

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[1] *Cf.* J. R. Commons and J. B. Andrews : *Principles of Labour Legislation*, revised edition, p. 234.

[2] Professor Edgard Milhaud : *The Results of the Eight-hour Day*, International Labour Review, December, 1925 and February, 1926.

AMONG THE TARAOS

By SARABJIT SINGH, M.A., B.L.

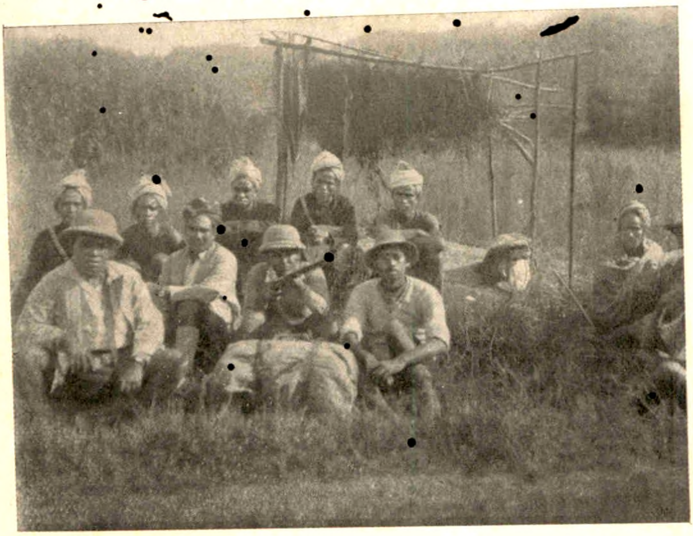
Department of Anthropology, Calcutta University.

The Calcutta University Anthropological expedition camp in 1932 was pitched at Palel, 26 miles from Imphal, the capital of Manipur. A strenuous march of a day up 3000 ft., at times panting on narrow bridle-paths, getting down gorgeous valleys with loquacious Tarao guides brought our party consisting of Dr. P. Mitra, Dinendra Ray, Tapati Ray-Choudhury and myself to the secluded valleys of the Tarao village cut off by lofty hills all around.

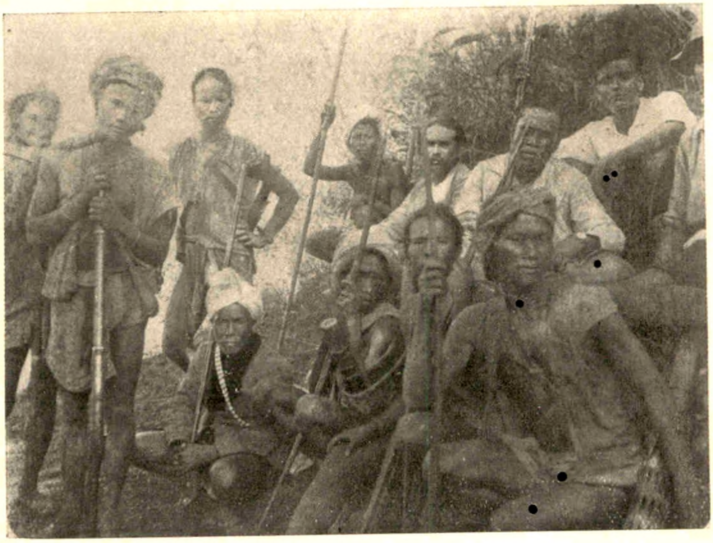
Next morning our work began with an enquiry about the original home of Taraos. They asserted a tradition which brings them from the Poi of Fabam *viá* Samgok on the Chindwin. Their ancestor Tarao-Yaima settled as the lord of the present village. The Marings, they said, formed one of their collateral branches descended from one of the brothers of their ancestor. Mr. Gimson's reference (Man in India, VI, 4) to a tradition of their origin with the Poi in his note on the Marings, seems to corroborate this to a certain extent. Indeed almost all the Kukis and many of the Nagas trace their original home from the same place, probably by the same route and their affinity seems unquestionable from a study of their language and customs (*vide* J.A.S.B., Vol. XXIV, 1928; p. 17n).

Curiously enough the tribe described itself as the chosen high priests of the High God Rapu or Sankhu of the Meitheis, and showed us some recorded decisions of Manipur Judiciary, which exempted them from ' begar '—compulsory labour for the state, on that ground. The story which brings them as a chosen people was that there was fire all over the universe and all beings were destroyed. Sankhu took pity on the plight of living beings and brought about a deluge. The world was saved, the fire was extinguished and the flood subsided. In the vicinity of the Tarao village at Fingnaupal, he remained, even after the flood sank in level, in a stone as an associate of the Manipuri god of death, the Wangpurel, to be worshipped by the people. He created the chosen guardians in the Taraos to adore him every Sunday (is this a Christian influence?) with pigeon or duck besides the annual propitiation and a big-scale worship every six years where the offerings used to come from the Raja of Manipur who even visited it, in the days of yore.

A similar story of a cataclysm of fire accompanied by a flood after the eternal darkness is narrated among the Thado Kukis (W. Shaw, Thadau Kukis). W. Cochrane (The Shans, pp. 121-25) tells us about the fire following the flood in connection with the story of the enraged storm-god on account of the neglect to offer him sacrifices which destroyed the world with the kingly Shans. In the tradition of the Santals (J.B. & O.R.S. II, 1916) Rev. Campbell speaks of a fire flood. The song containing the lore was forwarded to me by Mr. P. C. Biswas who was working among them. Flood stories of some sort or other are told by almost all the tribes of Manipur and versions are found all over the world from Columbia to Europe and the interior tribes in India (*Vide* Frazer Folklore in the Old Testament, I, IV) with slight variations here and there. Kroeber (Anthropology, pages, 201-2) speaks of all these to be " variations of a single theme" which has gradually been differentiated greatly. The origin of the



Calcutta University Anthropological Tour, 1933
Tarao Guides Behind : The First Halt



Calcutta University Anthropological Tour, 1933
Tarao and Aimol Kukis

flood-myth of the Taraos need not be entered into details; suffice it to say that a study of the geological fauna of the place where they reside and its surroundings might, as Frazer would think (*op. cit.*, IV), suggest a volcanic eruption followed by an earthquake, thence the flood.

Lieut.-Col Dun in 1881 in the Gazetteer of Manipur speaks about the Taraos or Chalaos as a Kom-Kuki tribe with 25 men of whom 7 could fight. In the census of Manipur, 1910, their population was one hundred. But the number has been decreasing and we could not find more than 15 to 18 adults and some 4 to 6 old men in the 20 houses so that the latest census report omits them as a separate tribe. The only account we possess about them in a little detail is that given in Lt.-Col. J. Shakespear's Lushai Kuki Clans (page 173 sq.) where he divides them into four clans, namely, Pachana, Tlangsa, Th(*r*)imsa and Khulpuin with restricted marriage regulations. But he seems to have been misled when he takes Khulpuin, the family of the priest, as a separate clan which our repeated enquiries and genealogies found to be a sub-clan (*khulpu* meaning priest) under Tlangsa from which the priest comes. His description of the regulations of marriage at the same time is not corroborated by the facts for a Tlangsa marries a Pachana or Thrimsa girl. Similarly with the Thrimsa whereas the Pachana is allowed to have matrimonial relations with Tlangsa only.

The birth of a child accompanies a feast and merry-making, yet the day of birth is regarded inauspicious and taboo. Marriage to them is a civil contract which merely needs the consent of the girl and her parents. The betrothal is fixed with ceremonial feast of rice, beer, etc. The bride-price is money or a gong or five years' service in lieu. The young man's visit to the girl before deciding to marry is not found fault with as among all other hill tribes. The dead are buried lying in full length dressed, outside the village and on it a hut is erected with the effigy like the Thadau (Carey and Tuck—The Chin Hill). The Tarao knows that he must go to the Land of the Dead, he does not worry as to where it is. It is the land of Thikhu which from varied versions seems to be under the earth like the tradition of the Ao (Mills, p. 27) and Lhota Nagas (Mills, p. 119).

From a confusion of meaning of a Pathian with the Supreme Being which really is a generic name of Spiritual Beings, Col. Shakespear (*op. cit.*, p. 175) has not been able to find out their High God. Rāpu or Sankhu, the Tarten, holds the position corresponding to the High god of Schmidt residing in a stone. This curious association of stone brings them in relation to the Ao, Angami, Sema, Lhota and other Nagas and the old Kukis on the one hand and Bontecs and Ifugaos of Indonesia on the other. The next important deity is the deity of the house called *Markheim* residing on a bamboo post in the house like the Indoi of the Thados and has a very close parallel in the *siap aioh* of the Kenyas of Borneo (Hose and McDugall—Pagan Tribes of Borneo, II, 124). It is associated with everything that happens in the house and is propitiated outside the house near the '*y*' like posts with pig, fowl or goat as the case may be. Such a sacrifice of a fatted pig was offered when certain cases of illness arose after our arrival, to ward off the evil which the newcomers were supposed to have brought. The miniature gourd complete the common feature in the Kuki religion in this area accompanied by a thin bamboo stick and "usai" leaves which takes a very important place in their magico-religious conceptions. The soul is the replica of the body residing in the head and was thought to be entrapped when we snapped them with our cameras. Dreams are taken seriously. The loss of a teeth in a dream as amongst the Ao Nagas means death or disease. To see oneself or any other member of the family flying means death.. They believe in the existence of evil spirits or demons whose machinations can only be averted by sacrifice.

Their material culture and the pile-topped dwelling have a very close similarity with those of the Kuki clans in general and have nothing so very striking except a culture-mixture of Dr. Rivers and an eye on the higher culture of the Meiteis, the cynosure of the neighbouring eyes. The Jhuming with the hoe gives an important social status to womenfolk in spite of their being overburdened in work as was perhaps the case among the tillers of hoe all over the world. Their bow and poisoned arrow as amongst the Ainus and other Indonesians bring them games. Their short spear does not seem to be warlike and thus their non-fighting nature was responsible to the loss of their lands on the Manipur hills to other turbulent neighbours. The village political hierarchy consisting of Pachana as *khullakpa* (chief) Thrimsa as *lullakpa* (assistant) and Tlangsa as *meiteilambu* (foreign secretary) and priest. gets its stipulated dues from every feast and games. The inheritance goes to the eldest son as amongst the Thados (*op. cit.*, p. 66) unlike many other Lusai-Kuki clans (*vide* Shakespear) and the Meitheis (Hodson, p. 77) which have ultimogeniture in the male line. The property in the land seems to be communal as amongst the Aimols, Chirus and Lamgangs. They are fast disappearing and yet with all their fervid eloquence they wanted to impress us with the fact that they were the 'chosen' people and once owners of the most of the fertile valleys of Manipur—their whole known world.

MODERN ITALY[1]

By Col. Camillo Canali

Calcutta

Gentlemen, Indeed, you have bestowed a great honour on me by asking me to speak in this important Institute of Culture, and I wish to convey my sincerest thanks to your organizing Committee.

Indeed, I have nothing to teach you about ancient Rome, Mother of civilization to the world, nor would I have time enough to do it in a short speech like mine. On the contrary, I shall tell you a few words about Rome of Mussolini, the man that to-day (it can be openly said) tries to bring the world to universal peace, with Roman wisdom. And that Mussolini is (though always and above all remaining a man of action) a true apostle of peace, is amply proved by his Four-Power Pact which was signed in Rome not long ago.

Few know the chaos both moral and material in which Italy was thrown immediately after the war. Italy, after having come out of the war victoriously and full of glory by making her enemies sign the armistice on the 4th November, 1918, was not given the satisfaction she was rightly claiming to, and this happened through the fault of our weak and incompetent politicians. Both disappointment and strain of the war led her into a terrific crisis, which was moreover fomented by Bolshevik propaganda. In those difficult and precarious days Mussolini sprang up with a handful of ex-soldiers and youths, and he rose to save Italy from the menacing ruin. It would be too long to relate to you the whole history of Fascism or to enumerate all the martyrs of such a Revolution. From its start, Fascism was undervalued and opposed; to-day the whole world admires Italy and acknowledges the progress she has made under Fascism. Nay, many countries already the world over, try to re-establish their sinking unity by adopting the Fascist Doctrine.

Nothing has Mussolini left neglected in order to bring Italy to the highest point of modern civilisation. The recent Atlantic flight from Rome to Chicago performed by 25 seaplanes and a crew of 100 men tells the efficiency that Italy has attained and what her men and her machines are worth. Nor is it a smaller cause of pride for us that the Italian Motor Vessel "REX" should have won us the Blue Ribbon across the Atlantic. The old famous days of Genoa, Venice, Amalfi, Pisa seem to come back again under the flag of united Italy.

Il Duce could and knew how to give life to our aviation, our navy and our souls. In all the fields (science, public assistance, moral and material reconstruction of the country) he has brought Italy to the first rank among the most progressive countries.

As you know, I am now touring Asia in order to make foreigners acquainted with the achievements made in Italy and thus stimulate these foreigners to visit my country. This will create and encourage both cultural and commercial relations, which cannot but lead to better understanding and appreciation among all civilised countries.

Italy has always been the land sung and exalted by all the poets either for her natural beauties and her mild climate or for the wealth of her artistic and musical patrimony. And since it was necessary to help all tourists by giving them the possibility of fully appreciating these artistic and natural charms, Mussolini, in March 1931, has created an organisation called *Commissariato per Il Turismo* under his direct control. This government organisation deals with all matters connected with Tourism; controls all public and private concerns that have anything to do with the same; co-ordinates and directs all touristic activities; studies and emanates all regulations that are necessary for this development, and vigilates for these regulations to be rigidly observed.

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[1] An addrees delivered at the Calcutta University Institute on Nov. 8, 1933, under the presidency of Sir N. N. Sircar, Kt.

Our organisation looks after and proceeds to the printing of all propaganda publications which may acquaint foreigners with anything that can be of interest to them, from old monuments and excavations to cultural and university education, from musical and theatrical life to the natural beauties of the country, from sports of all kinds to health and thermal resorts. All these publications are edited under the control of the *Commissariato del Turismo* and by a special body named E.N. I. T. in charge of which is His Excellency Suvich, Under Secretary for Foreign Affairs, and himself, Commissary for Tourism. Of course, all these pamphlets are printed in various languages, English, German, French, Spanish, Dutch, Turkish, etc.

Italy is extraordinarily rich in springs of mineral and therapeutical waters. There is no country with such numerous health-giving springs as Italy, where waters of every description and suitable for therapeutic purposes of all kinds are to be found; in more than a thousand spots there are springs or groups of springs with very varied chemical content and degree of temperature.

Many of these have been known since the most far distant days and their old-age fame is proved by the ruins of magnificent Thermae which can still be seen and which are mentioned in the writings of those authors who have made them famous throughout the countries. In fact the bibliography of the waters of Italy is the oldest and the most extensive in existence and has been collected and published by the E.N.I. T. in a special volume. The Thermae of Italy have at all times been frequented by a great number of patients, because to the beneficent virtues of the waters are added those of a mild climate and attractive surroundings.

The Spas of Italy are now very numerous and range from the largest and most celebrated watering-places, with modern establishments, containing every comfort and convenience, to less costly places, which are however equally well organised both as regards treatment and accommodation and even farther down the scale, to the modest resorts, chiefly visited by local patients. These Spas are scattered through the length and breadth of the land. The number and variety of the thermal waters, of the muds, of the grottos, and hot chambers with varying temperature and the perfection of the hydropathic technique, make it possible to carry out every kind of treatment, with the most satisfactory results.

It may be added that the extremely low cost at the present time of a stay and of treatment at any of the watering places of Italy, is another reason for their popularity. Even to-day, as in olden days, it may be said of Italy—where the beauty of the landscape and the wonderful climate form an incomparable background to the infinite wealth of its health-giving springs: *ibi thermae ubi salus.*

And since Italy for her geographical position is in the way of all that go to Europe from Asia, thus I firmly believe that it can be of interest to you who live in India to know this therapeutical side of Italy also.

Besides, many foreigners already come to Italy to study Fine Arts, Sculpture, Painting, Music, and to read in our Universities, either in

Literature or Medicine or Science. It is scarcely necessary for me to remind you of the names of Bologna, Padua or Pavia, but if these Universities were shining like lighthouses in the darkness of medieval times, our modern Universities are not unworthy of their golden fame. We hope to soon form here in Calcutta a section of the "Dante Alighieri" Association. Everywhere in the world there are branches of the "Dante Alighieri" the aim of which is to promote studies and lectures on our greatest poet; and it is quite natural that here also in Calcutta, where I know there are several admirers of the Poet, should such an association be founded.

My Government has done much to encourage foreign students to go to Italian Universities, and let me express the hope that more will be done in the near future. Foreign students are assisted throughout their sojourn in Italy; railway fares reduction is granted to them so that they may visit every part of the country. They enjoy free entrance to museums, art collections, exhibitions, cultural meetings, etc., and our Organisation is always ready to give them all possible support.

There is a spirit of open and friendly companionship in the very Italian student, through which the foreign youth, by going there finds an atmosphere of gaiety and cordiality. If now-a-days Italian Universities are said to be very strict in all that pertains studies and examinations, it is none the less true that the physical training of the student is cared for just as much as the studies themselves. Every University has a sport club, where every kind of sports is practised, and almost yearly there are competitions among the representatives of the various Universities. "Healthy mind in a healthy body" is the programme in our cultural centres. Strength, in Mussolini's words, is a matter of peaceful respect and not of bold aggression.

A NOTE ON "RAMMOHUN ROY: THE FIRST PHASE"

By DR. A. P. DAS-GUPTA, M.A., PH.D. (LOND.)

Calcutta

In view of the coming Rammohun Roy Centenary Celebrations[1] anything that appears in print relating to Rammohun is naturally read with interest by the public. When a contribution comes from the pen of Mr. Brajendranath Banerji we read it with great interest, as Mr. Banerji is a well-known writer on some aspects of Indian History and has been known to have carried on special investigations relating to Rammohun. I was therefore immensely interested to find in this month's issue of the Calcutta Review a fresh article by Mr. Banerji entitled "Rammohun Roy, the first phase." Mr. Banerji is to be congratulated on having brought to light hitherto untapped sources of information relating to Rammohun among the revenue records of the Government of Bengal and more especially the judicial records of the Supreme Court which, locked up in the Calcutta High Court, are not as easy of access to the public as the Imperial Government or Bengal Secretariat records. This new information has helped him to present Rammohun as he says, "in a new light" and "in a more correct perspective" (p. 256). Mr. Banerji has come to the conclusion that on occasions Rammohun deliberately made false declarations, that he was shrewd enough to safeguard his property when his father and brother were involved in financial disaster, and that he was an ungrateful son, unfair to his father at a moment of distress. Unfortunately, however, neither the documentary evidence as set forth in this article, nor Mr. Banerji's logic has enabled me to agree with his conclusions. In my opinion Mr. Banerji's evidence is too scanty, and whatever evidence there is does not bear out his conclusions. Besides, in many places his logic is difficult to follow.

Below I am setting forth some of Mr. Banerji's conclusions and my objections to those conclusions.

I. In the lawsuit instituted by Govindaprasad Roy claiming a share of the properties in the possession of Rammohun, it was asserted that, though Ramkanta had divided a part of his immovable property among his three sons, they had subsequently reunited. Rammohun denied this assertion. Mr. Banerjee is of opinion that the evidence before him "goes against Rammohun's categorical statement that the affairs of the father and the sons were wholly distinct" (p. 241).

His reasons are:—

(*a*) The witnesses produced by Rammohun to substantiate his denial of Govindaprasad's assertion were "his relations and friends and persons under obligation to him" (p. 240).

(*b*) Rammohun's statement that he and Jagamohun remained co-owners and co-sharers of the Langulpara house, lived together under the superintendence of Tarini Devi and paid equally the expenses of their mother and step-mother, their respective families and religious services at their houses (p. 240).

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[1] The article had been received before the Celebrations during the last year-end.—Ed. "C. R."

(c) "There is independent evidence to show" that their affairs "were not as distinct and self-contained as Rammohun tried to prove was the case" (p. 241), *viz.*,

(i) Letter of the Collector of Burdwan saying that "Ramkanta Roy is generally supposed to be the actual proprietor of Harirampur, although it is registered in the name of his son, Jagamohun" (p. 241).

(ii) Letter of the Collector of Midnapur who says Ramkanta "is said to have had the joint management of all his concerns" (p. 241).

(iii) Two Bengali letters from Rammohun issuing instructions in respect of properties which must have belonged to his father (p. 241).

(d) Rammohun purchased two taluqs called Govindapur and Rameshwarpur for Rs. 4,350 and lent Rs. 7,500 to Andrew Ramsay. With reference to the taluqs Rammohun might have denied that the purchase money was given by Ramkanta from common funds ; but where could he have got so large a sum if not from his father ?

For, (i) He had no income.

(ii) Ramkanta was helping Jagamohun to acquire more property. He might therefore have done the same for Rammohun (pp. 244-45).

(e) Rammohun occasionally visited his father at Burdwan (p. 242).

I find myself unable to accept Mr. Banerji's reasonings, and to conclude at once that Rammohun's defence was false. As to the unreliability of friends, relatives and persons under obligation as witnesses, it may be said that these are the persons who would naturally be produced as witnesses, for a man in the street cannot have knowledge of such private transactions. Mr. Banerji has not refuted Rammohun's assertion that Ramkanta, he and Jagamohun had separate and distinct servants and establishments for the service, accommodation and ceremonies of each other and of their respective families and that the contributions of the two brothers towards the common expenses were paid into the hands of certain sarkars (p. 240). Mr. Banerji himself sees here the possibility of truth and says, "this state of affairs, though a little illogical and confused, might after all be what actually existed, for even now we come across Hindu families which are separated as regards title to property but united to all outward appearance" (p. 240).

The independent evidence as produced points to nothing. The Collector of Burdwan wrote that it was "generally supposed" that Ramkanta was the actual proprietor of Harirampur. Again the Collector of Midnapur wrote that "Ramkanta is *said to have had* the joint management of all his concerns." These should be classed with hearsay evidence. As to Rammohun's issuing instructions in respect of property belonging to his father, it may be said that the division of some properties among his three sons by Ramkanta in 1796 was in the nature of gifts to them, and did not preclude Rammohun from taking an interest in properties a portion of which he might inherit. Neither could the transaction of 1796 have had by itself such an estranging effect as to prevent Rammohun from visiting his father. Mr. Banerji sees great difficulty in accepting Rammohun's statement that the money for the purchase of the taluqs, etc., was his own, and believes that his father must have helped him. It is, however, impossible to come to any conclusion unless we have more details about Rammohun and a complete list of his assets. Is it altogether unlikely that he earned part of the sum by dealing in "Company's Papers" (as in p. 250) ? Did he not have an income from the lands received from his maternal grandfather (p. 237)? Again from the fact that Ramkanta made ample provision for Jagamohun, Mr. Banerji at once surmises that he must have done the same for Rammohun. He has no material on which to base such a conjecture. In case he had documentary evidence that Rammohun actually received from his father any property as a set-off against either Jagamohun's Harirampur taluq (p. 236) or against the mauzas which Jagamohun enjoyed for some years (p. 241). this conjecture would have been to some extent acceptable. As matters stand Mr. Banerji is not justified in seeing such a possibility.

II. Mr. Banerji is of opinion that while the Roy family was involved in financial disaster, Rammohun "alone escaped this ruin through his astuteness and enterprise" (p. 246). He sought to protect his most valuable properties Rameshwarpur and Govindapur " against being involved by any chance in the general debâcle" (p. 248) by making a *benami* transaction (p. 246). The explanations offered by Rammohun regarding this transaction "is highly coloured and on the face of it not quite straightforward" (p. 248).

Besides Mr. Banerji's description of Rammohun's activities about this period, though narrated without any connection with the question at issue, leaves upon the mind of the reader the impression that while Rammohun was in affluence and lent sums of money to civilians (p. 250) he did not come to the assistance of his father and brother.

On the other hand, the documents placed before us show Rammohun's affairs to have been at this time in equal mess. Unable to pay the revenue for Rameshwarpur and Govindapur (p. 246) Rammohun had executed a Kistibandi bond for Rs. 17,989-6-1 in the Bengali year 1206 (corresponding to 1799). Besides Mr. Banerji tells us that he was now searching for employment (p. 246). While he was thus involved his father got into heavy arrears in respect of his holdings to the Maharaja of Burdwan (to whom alone he was indebted to the extent of Rs. 80,000) as well as to the Government and was put in gaol (1800). Again Mr. Banerji points out that Rammohun was so affluent that he was able to lend Rs. 5,000 to Woodforde in 1802 (p. 259). But he also informs us that about this time Ramkanta entered into a Kistibandi arrangement with his creditor and held a farm of a lac of rupees per annum (p. 251).

Nor are there sufficient reasons for us to conclude at once that the *benami* transaction was to safeguard his property from the general ruin. As affairs stood, Rammohun having separated in property, the Maharaja of Burdwan or the Company could have had no claim against Rammohun for the debts to them of Ramkanta or of Jagamohun. The Government it seems actually instituted an enquiry about the resources of the family (pp. 241 and 245) and had Rammohun been liable he would not have escaped a charge of fraudulent transaction by the Government ;—at any rate he would not have escaped payment. It is also significant that his other transactions (as in p. 250) have not been proved to be of a *benami* character. Rammohun's defence that he had made the transactions referred to in order that, in the event of his death during his absence from Calcutta, he having at that time no child, his nephew might " inherit or become entitled to the said two taluqs of Rameshwarpur and Govindapur " and that this nominal transfer is usual amongst Hindus, is considered by Mr. Banerji to be " not quite straightforward." He is of opinion that the transaction conferred no real title upon his nephew, that the obvious intention was to keep the title of Rammohun to the taluqs in the background, that he was actually expecting a child, and that his wanderings were " neither so long nor so risky as is implied in his statement." He further points out that Rajiblochan and Gurudas deposed that the transfer was made with the object of better and more convenient management (pp. 247-248).

As to Gurudas's legal title to the taluqs I am not competent to say anything, not having had any legal training. But I fail to understand why Mr. Banerji regards a journey to Patna and Benares in 1800 (which Mr. Banerji states Rammohun undertook—p. 248) to be "neither so risky nor so long." In those troublesome days a journey of four or five hundred miles was certainly risky and long. Moreover Rammohun might have had at the time the intention to undertake more distant journeys involving further risks than he was actually able to do. The theory of convenient management does not, in my view, clash with Rammohun's statement. He possibly made the *benami* transaction in favour of a "confidential friend" for the "better management of the properties" during his absence in distant places, with the ultimate object that, in the event of any accident befalling him, his nephew might inherit them. Besides, Mr. Banerji informs us that for some time at least these two taluqs were registered in the name of Gurudas in the Burdwan collectorate. On the 7th September, 1814, Rammohun got possession of them on a joint application from himself and Gurudas. (*Vide* Bangasree, Vol. I, Part II, No. 5, p. 572.). Again, even though he might actually have been expecting a child, the child would not have been left unprovided for, as those two taluqs were not his only properties. Since the child was expected to be born in his absence, Mr. Banerji might have taken into account the many eventualities which intervene between the expectation of a child and its actual birth.

III. Rammohun had mentioned to William Adam that he was present at the deathbed of his father (p. 256). Mr. Banerji however feels that "it is established beyond doubt" that Rammohun was not present there (p. 251).

His reasons are:—

(*a*) In the special interrogatories prepared for Tarini Devi on behalf of Rammohun we find this question, "Where was Rammohun Roy, as you know, have heard or do believe, at the time of the death of the said Ramkanta Roy?" As the same question was also asked with reference to Jagamohun Roy (who was in Midnapur Jail) "it implies that both the sons were absent at the time of their father's death."

(*b*) Deposition of Radhakristo Banerji that Rammohun was at some foreign place (p. 251).

On this point too it seems that with the available evidence we shall go too far if we say that Rammohun's absence has been established beyond doubt. To argue that since the same question asked regarding an absent person was also asked of Rammohun, Rammohun too must have been absent is very queer. The only evidence therefore is that of the plaintiff's witness, the orthodox family priest, sore with the heterodox Rammohun championing at the time of the suit the abolition of the age-honoured custom of sati; and even he does not remember where Rammohun was at that time.

IV. Again Mr. Banerji says that Rammohun's assertion that after his father's death he inherited no portion of his father's property, "is both incorrect and unfair." It is technically true that Rammohun did not inherit, because when Ramkanto died "there was no property left for his sons to inherit," but Rammohun "did receive his share of the paternal property and there was no discrimination against him on any ground whatever" (p. 255).

The statement that Ramkanta left no property to inherit is contradicted by what Mr. Banerji himself says on p. 252. There he says that three years after Ramkanta's death' "it was discovered that Ramkanta had certain moneys owing to him and that he had certain judgment decrees from the Zillah Courts of Burdwan and Hughli." This sum of Rs. 3,000 was obtained from the courts by Jagamohun as his father's heir " in the absence of other claimants." Mr. Banerji's documents have more references to provisions made by Ramkanta for Jagamohun than to provisions for Rammohun, and the learned writer referring to the Harirampur taluq of Jagamohun says that " Rammohun got nothing half so profitable " (p. 245). Ramkanta may or may not have made discrimination against Rammohun. But in the absence of more documents it is not possible to assert that there was no discrimination against him. Mr. Banerji admits that Rammohun was technically right. The point arose in connection with a lawsuit, and was a purely technical one. Statements in a lawsuit do not contain extraneous matters.

Though I have thus been unable to agree with some of Mr. Banerji's deductions from the materials produced here, I congratulate him on having been able to bring out some very interesting documents which have thrown light on Rammohun as a man of the world. I am not aware of any biographer who has attempted to picture Rammohun as a recluse. Neither has anybody sought to establish a position for him among the saints. We have always thought of Rammohun as a great social and religious reformer, a man of outstanding abilities and a person endowed with an immense width of vision and rare foresight.

STUDENTS ROOM
P. G. A.

STUDENTS
P.G.A.
ON-ROOM

Miscellany

THE CREATION OF SMALL LANDOWNERS IN FASCIST ITALY

The *Duce* (Head of the Government) has approved the general share-tenancy contract for the settlers who are now making their home in the Agro Pontino on the lands belonging to the National Ex-Servicemen's Institute.

The text of the contract has been drawn up by agreement between Deputy Cencelli, Government Commissioner for the National Ex-Servicemen's Institute, and Deputy Razza, Commissioner for Internal Settlements.

The general lines of the agreement make it possible for the settler under the share-tenancy (*mezzadria*) system, to become owner of the land entrusted to his care. As a result of the contract, the work of the redemption of the Argo Pontino is entrusted to the steady toil of the Italian worker under the watchful care of institutions founded by the regime in the interests of the people, and in particular of the ex-servicemen.

The approval of this contract by the Head of the Government represents the faithful fulfilment of the promise which he had already given, when, in December last, he solemnly inaugurated the new township known as "Littoria" which has sprung into being on lands which formerly were nothing better than unwholesome marshes.

On that occasion, in addressing the workers, who came to make their homes in the district and to render it fertile by their labour, he was able to say that the first and perhaps the sternest battle waged by Fascism had been already won. Speaking of the work that lay ahead for the development and completion of the reclamation scheme, he stated that the settlers had every reason to regard themselves fortunate in starting on their labours, particularly as they had the prospect of becoming, in fifteen or twenty years' time, the actual owners of their holdings. Hence, with all the proud spirit of the soldier, and the dogged diligence of the husbandman, they could face with courage and confidence their daily tasks that have so high a purpose.

To-day this promise has been realised as an accomplished fact with the improved terms of the contract as now ratified by the Head of the Government.

The contract itself is particularly noteworthy on three grounds. In the first place, no one can avoid remarking the high significance, apart from its practical importance, of the fact that the share-tenancy contract has been drafted by agreement between the Government Commissioner for the Ex-Servicemen's National Institute and the Commissioner for Internal Settlements, and also that it is to be applied to settlers who are making their homes on lands belonging to the Ex-Servicemen's Institute. The grant of land to soldiers, on their return from the trenches, provided a specious argument for the demagogue in the disturbed period immediately following the war, inasmuch as the grant was thus connected with the campaign that had been started against the institution of property. Now, however, the land is entrusted to those that have fought in the War with the intent that they may themselves become owners, not through any act of seizure, but through two essential elements, their labour and their savings, which justify property as an institution and bring out its social and moral values.

A second important feature, exemplified in the contract, is the value of an organization which makes it possible to move workers in large numbers from one district to another, thus at one and the same time assisting in getting the fullest advantage, both from the Italian soil and from the population that it supports. In the present case this organization has made possible the migration of workers from the districts with a surplus of labour to the Agro Pontino, where they will find their fixed homes and convert the former marshlands into fertile fields.

Finally, it is worth while to call attention to the actual type of contract whereby the workers will become one day the owners of the land they cultivate. This is the boon conferred by the contract of share-tenancy, one of the oldest of Italian agricultural institutions, which makes the worker feel no stranger to the soil he tills, but bound to it by a direct interest which urges him gradually to ascend on the social and economic plane and converts him into a conscious instrument of enhanced national prosperity.—*Corriere della Sera* (Milan).

RAISING THE PRICES

It is necessary clearly to distinguish the long-term tides of prices, each lasting perhaps for twenty, perhaps for two hundred years, from the short-term waves of the trade cycle. History shows that the tidal drift depends chiefly or entirely on the relative amount of money available, an increase in world-money bringing a rise in prices and, on the whole, prosperity, a shortage causing a fall in prices and economic adversity. But, put in monetary terms (other terms are possible), the short cycles of trade depend more on the velocity of circulation of money than on its quantity. Thus to increase the stock of credit is not enough alone to enable us to escape from a temporary depression—a movement of money, produced by renewed confidence, is necessary. Hence comes the justification of the recent insistence on public works as a means, not of absorbing all the unemployed (which is absurd), but of starting the trade cycle on the upward course.

Attempts are being made to raise the prices of certain commodities by the restriction of production, or tariffs, or control of imports by quotas. Such measures may be useful as temporary expedients, and may produce indirect secondary effects on the turnover of money through their psychological influences. But, if the amount of money and its velocity of circulation remain unaltered, restriction, tariff, or quota cannot directly change the average level of prices. If some prices are raised others must be lowered.

First, we must get out of the immediate cyclic depression. Here a number of measures may be used to help smooth out the natural wage. Part of the cause of our continued unemployment after each fall of prices was the rigidity of our wage system. When wholesale prices fell, very little reduction in wage rates was made, especially in sheltered trades. For instance, taking the figures for 1924 as 100, in March, 19?3 the index of wholesale prices was 59, that of retail prices 79, and that of wages 94. Hence, it appears that those wage-earners who remained in employment were absorbing a continually increasing part of the proceeds of shrinking industry, and were preventing the fall in wholesale prices from reaching retail trade and thus cheapening the cost of living. Moreover, unsheltered trades, having to use the high-priced sheltered goods and services in their low-priced struggle with world competition, suffered severely.

The analogy with a private individual, who should not overspend, is not applicable to a nation, and still less to a world. The individual, by saving or spending, cannot affect the value of money, but, if a cautious world starts to save too much in comparison with its rate of new remunerative investment, its prices may so fall that its industry is killed. And if, at one stage of the cycle the world spends freely in a manner which, in an individual would be rash or ruinous, it may so stimulate trade and accelerate the circulation of money that it puts down the commodity value of its currencies till its debts become less onerous, and its real income actually rises by spending. In the trough of a depression, expansionist measures are necessary. Works, remunerative either economically or from the aspect of amenity, should be put in hand, though they should be stopped at once if any sign appears of a rise in sheltered wages. Possibly a lowering of Income Tax might stimulate private enterprise. A subsidy to the railways, to be returned by them in lower transport charges, might improve the amenity of the roads and help trade. Cheap credit for housing might destroy the slums. Further, open market purchase of securities by the Bank of England would put up the price of gilt-edged stocks, that is, lower the normal rate of interest, and thus encourage by cheap money the use of the currency and credit created.—W. C. Dampier in the *Lloyds Bank Monthly Review* (*London*).

SAVINGS BANKS IN NAZI GERMANY

The Reich Government promulgated an Act on May 17, 1933, regulating the so-called "definite-purpose" savings associations (*Zwecksparkassen*).

Among the chief provisions of this law the most significant is that which forbids these undertakings of a speculative nature to use from now on the designation Savings Bank (*Sparkasse*). They may call themselves "savings undertakings for a definite purpose" or such like, but may no longer disguise themselves under the glorious name of savings banks. This prohibitory measure, on which German Savings Banks have insisted so much through the medium of their central organ, constitutes another step along the road to the realization of a wish, which was expressed in the form of a resolution adopted at the first International Thrift Congress in Milan (1924) and repeated at the Second Congress held in London (1929).

As to other provisions of the law in question mention may be made that from now on these undertakings must take on a determinate commercial form (joint-stock company, limited partnership, company limited by guarantee); their original capital must amount to at least 50,000 Rm ; their balance and profit and loss accounts must be published in the *Official Indicator of the Reich*. They are, moreover, subject to supervision by a special commissioner of the Reich, who will scrutinize their working and will have power to dissolve them. Infringement of the law is punishable with fine and imprisonment up to one year.—*Sparkasse* (Berlin).

THE NON-RECOGNITION OF A NEW STATE

An outstanding development in the field of international relations during the years 1932 and 1933 has been the adoption, development and application of various policies of non-recognition. The policies have now been defined with sufficient clarity to permit analysis, and a period of time has elapsed since the statement of the policies of non-recognition which makes possible tentative conclusions regarding the effects of the policies.

The chief application of a policy of non-recognition has been the non-recognition of the "situation" of Manchukuo; that is, the non-recognition of a new state. The following questions arise: (1) is a state entitled under international law to refuse to recognise a new state, (2) what are the legal consequences of non-recognition of a new state and (3) what are the incidental consequences of non-recognition of a new state ?

A state is under no obligation by international law to recognize a new state. Therefore, the policy of non-recognition of a state brought about by means contrary to the Pact of Paris is compatible with existing international law. Recognition of a state is an act by which a state signifies the intention to conduct relations with another state on the basis of the rights and obligations established by international law. The policy of non-recognition of a state signifies, therefore, that a state does not consider itself obliged to deal with the new state on the basis of the rights and obligation established by international law.

The courts usually follow the executive regarding the recognition of a new state. The courts of different states have taken different views of the legal consequences of non-recognition of a new state. In general, however, they apply the following rules when a new state has not been recognized by the Executive. The new state cannot sue as a plaintiff. It may be sued as defendant. Contracts made with the unrecognized state are void. Acts tending to favour rebellion of the new state against the parent state are illegal. Agents of the unrecognized state do not enjoy immunity for acts accomplished in the exercise of their functions. Goods of the state are not immune from seizure. Account need not be taken of acts of administrative authorities of the state as regards physical or moral persons or as regards acts relative to property such as confiscations on land or sea. The law of the parent state at the time the revolution occurs is considered to remain in force. The parent state continues to be recognized in its original limits. Inhabitants of the new state retain the nationality of the parent state.

Although the two states may exchange views through unofficial representative or by other methods normal diplomatic representation is lacking. The two states are unable to define rights and obligation by treaty. The new state may be prevented from acceding to important international conventions.

As a result of these legal consequences of non-recognition of a new state, the states and their nationals may be affected considerably. The extent to which non-recognition of a new state affects the parties depends upon many factors ; for example, the number of states adopting the policy ; the degree in which the new state is dependent upon military, financial or diplomatic support of other states ; the amount of support supplied by states which have recognized the new state, etc. The injury to the state applying the policy of non-recognition, and the injury to its nationals will depend in part upon the attitude taken by the new state. Non-recognition may have psychological, as well as legal, effects. It may discourage the new state, and encourage the parent state to continue to struggle to subdue the province in revolt. The conclusion is obvious that generalizations upon the effects of the non-recognition of a new state, without reference to the circumstances of concrete cases, have little value.—Chesney Hill in *International Conciliation.*

Reviews and Notices of Books

[*World Economic Survey, 1932-33* (J. P. NIYOGI)—*The Principles of Logic: an Introductory Survey by C. A. Mace, M.A.* (A. N. MUKHERJEE)—*A Source Book of Indian History by K. Srinivas Kini, B A, L.T.* (H.C.R.C.)—*The Catuḥśataka of Āryadeva by Vidhusekhara Bhattacharyya* (P. C. BAGCHI)—*The Riddle of the World by Sri Aurobindo* (PRIYARANJAN SEN)—*A Manual of Practical Inorganic Chemistry by E. H. Riesenfeld and P. Ray, M.A.* (J. N. MUKHERJEE)—*Curries and other Indian Dishes by Mulk Raj Anand* (P. R. SEN)—*Bāṅgālā Prāchīn Puthir Vivaran, Vol. III, Part II, by Taraprasanna Bhattacharyya and Chintaharan Chakravarty* (PRIYARANJAN SEN)—*The Uṇādisūtras with the Vṛtti of Svetavanavāsin by T. R. Chintamoni, M.A.* (MONOMOHAN GHOSH)—*Bāṅglā-chander Mūla-sūtra by Amulyadhan Mukhopadhyaya, M.A.* (SUKUMAR SEN).]

World Economic Survey, 1932-33, published by the League of Nations, Geneva, 1933, pp. 341.

Not the least of the valuable work done by the League of Nations is the compilation of international statistics relating to the varied aspects of the economic life of nations. Perhaps no publication better illustrates this than the volume under notice. It is the second of an annual series published on the basis of data collected by the Economic Intelligence Service of the League. The Survey covers the period 1932-33 and deals with such problems as prices and production, foreign trade and balance of payments, wages and unemployment, currency and exchange. International statistics have been presented in the background of historical events, thus facilitating an understanding of the major economic problems of the day. In compiling this volume the Economic Intelligence Service has utitised all available sources of information and the services of the experts at its command.

The picture presented in this Survey is more or less one of unrelieved gloom. By the middle of 1932 the world presented a dismal spectacle. The fall of national income between 1929-32 was variously estimated at 40-50% in most countries. The volume of unemployment was computed at 25 millions, while foreign trade had shrunk to about 40% of its value in the first half of 1929. There were no doubt signs of recovery in the autumn of 1932. It was believed that the downward revision in the rate of interest initiated by the Bank of England in February, 1932 and the conversion of public debts on a large scale in England and France would lay the foundations of industrial revival. These operations made the first definite breach in the long-term rate of interest, thus removing the disparity between the long- and short-term rates. In U.S.A. the banking crisis had been tided over by the inauguration of the Reconstruction Finance Corporation in February, 1932, and the passing of an Act designed to give greater powers to the Federal Reserve Board for the creation of credit. Action along similar lines had also been taken in other countries. All these measures, it was hoped, would go a long way towards lifting the veil of depression.

But these hopes were doomed to disappointment. For the upward trend in business cycle that became pronounced in the autumn of 1932 was a short-lived phenomenon. Gold prices began to fall and by December, 1932 all the earlier gains had been lost. International trade resumed its downward trend, securities and currencies began to weaken and the spirit of optimism that had been gaining ground gave way to one of pessimism. It was then that expert opinion realised that the obstacles to recovery lay in the sphere of international action and that these barriers must be removed if any recovery was to be made at all. The World Monetary and Economic Conference which met in June, 1933, attempted to remove some of these obstacles. But the discussions revealed such fundamental differences in outlook among the participating nations, that nothing tangible resulted from its deliberations except a number of agreements on matters of second-rate importance.

J. P. Niyogi

The Principles of Logic: an Introductory Survey, by C. A. Mace, M.A., Reader, London University. Longmans, Green and Co. 1933. 12*s*. 6*d*. net.

This is a volume in which the author attempts to combine the exposition of the main doctrines of Traditional Logic with that of the recent developments in Modern Logic. The book is more than "an introductory survey": there are chapters which give evidence of careful, original thinking. It is a book the contents of which cannot be crammed. It will compel the student to think for himself.

But we are afraid the occurrence of so many symbolic formulae and schemes might scare away the more timid students, particularly those who have not had any special mathematical training. Though "the author has said nothing in symbols that he has not also said in prose," let us hope with the author that "with a little cool thinking, the strangeness of these symbols would disappear." We quite realise the advantage of employing formulae, as they secure conciseness and precision of expression. There are some chapters, for instance that on "Universalisation and Functional Dependence," which would require the help of a personal teacher. The bibliographical notes at the end of each chapter would prove very helpful.

A. N. Mukherjee

A Source Book of Indian History, compiled by K. Srinivas Kini, B.A., L.T. Published by the Basel Mission Book and Tract Depository, Mangalore, 1933. Price Re. 1-8.

In this little book covering 203 pages the author has collected from various sources, including religious and historical works, books of travel, inscriptions, royal, ministerial and viceregal announcements and sundry other documents of an official character—quite a large number of extracts illustrative of the social, political, commercial and constitutional history of India, from the earliest Vedic times to the second decade of the twentieth century. The volume that he has produced is both interesting and informing and shows on the whole a due sense of proportion in treating of the different epochs. There are, however, some important omissions and the selection of extracts in some cases leaves room for improvement. The first few pages containing passages from the Vedic and Jataka literature might easily have included some extract or extracts from the two epics. In the pages that follow, one of the great republics of antiquity—say the Licchavis or the Yaudheyas—could have been given a place side by side with the Mauryas, Sungas and other imperial dynasties. As we have a "Vedic Hymn to the unknown god," a few extracts regarding the great religious movements of the sixth or succeeding centuries would have been apposite. The inscription of Pulakesin II included in the volume is certainly not so important as the Aihole record of that monarch written by Ravikirti. There is not a single extract illustrative of the history of Northern and Eastern India in the days of Bhoja, Dharmapala and Husain Shah, though we have details about Jatavarman, Sundara Pandya I, Rajendra Kulottunga and Ahmadnagar. There is a passage from Bilhana's Vikramanka Charita, but none from Kalhana's Rajatarangini. In the pages dealing with the early British period one misses an extract about Warren Hastings. The omissions, however, do not take away from the value of the work as a whole which is really a very useful compilation. There can be no doubt that the study of this little volume will be of great help to all serious students of India's chequered history.

H. C. R. C.

The Catuhsataka of Āryadeva, reconstructed and edited by Vidhusekhara Bhattacharyya, Viśva-Bhārati Series No. 2, price Rs. 8. Visva Bharati Book Shop, 210, Cornwallis Street, Calcutta.

The Sanskrit original of the *Catuḥśataka* was discovered from Nepal in a fragmentary condition by the late Dr. H. P. Sastri in 1914 and published by him as a memoir of the Asiatic Society of Bengal. The manuscript discovered by him contained also the commentary by Chandrakirti. The publication of the work formed the basis of a more profound study made by Dr. P. L. Vaidya in 1923—*E'tudes sur Āryadeva et son Catuḥśataka.* He studied only the Kārikās of Āryadeva filling up the lacunas with the help of the Tibetan translation of the work. In his study he dealt only with the last nine chapters of the work (VIII-XVI). The last eight chapters of the work of Āryadeva with Dharmapāla's commentary on it were translated into Chinese by Hiuan Ts'ang in 650 A. D. The Chinese translation became the subject of study by Prof. G. Tucci published in 1925 in the *Rivista degli Studi Orientali.*

The restorations made by Dr. Vaidya were inaccurate in many cases and this is why Pandit Vidhusekhara Bhattacharyya thought it fit to undertake the study of the *Catuḥśataka* anew. With his deep knowledge of Tibetan and Sanskrit he has restored, not only the lost Kārikās with greater accuracy than had been possible for Dr. Vaidya, who was after all the pioneer in the work, but also the lost portions of the Commentary of Chandrakirti from the Tibetan translation. His edition of the work and restoration of the lost portions certainly mark a great progress in its study.

For the present the editor has confined his study of the text to the last nine chapters of the work as all previous studies also relate to that portion of the work, but he proposes to publish his studies on the first seven chapters as soon as possible. All students of Buddhism will certainly owe him a deep debt of gratitude when the work will be completed.

P. C. Bagchi

The Riddle of the World, by Sri Aurobindo, Arya Publishing House. Calcutta, November, 1933.

People to-day show an aversion for profound ideas; civilisation in modern times has come to be synonymous with speed, and readers look out for books which can be devoured greedily and quickly. To them the present volume will seem to be a veritable terror, and the subtle gradations of the over-mind, the higher mind, the illumined mind and the supramental will frighten away many. But those who are eager to hear the weighty thoughts that, for them, affect the very core of life, will doubtless find in this small volume of 109 pages peeps into the world beyond and helps to the solution of the riddle that is presented to generation after generation.

The volume, though small, covers a vast range, but there is no elaboration; statements are made in a matter-of-fact way, without any descent into the commonplaces of human knowledge. The graded worlds, western metaphysics and yoga, the valley of the false glimmer (the fool's paradise in which dust is mistaken for gold), the difference between *samatā* and equality,—these and many other weighty topics have been dealt with here. The prefatory note tells us that the writings were originally issued by Sri Aurobindo in answer to questions from disciples or others interested in spiritual life or were comments on letters from outside submitted for the purpose. It is difficult to pronounce a preference ; the intermediate zone which hints at the programme, or the valley of the false glimmer ; the splendour of the goal almost shines through the lines that run with a silvery tinkle in them.

The reader regrets to find there is no index nor any table of contents: how were the topics arranged? Is there a link that binds them together and leads one from the other? If the different discourses are in reply to some queries, was it not fair to the reader to have these put in before his replies, to enable him to understand the full force and significance of the latter? The reader longs, moreover, to read something from Sri Aurobindo more spontaneous than mere replies, and ventures to suggest that at least some of his writings in the "Aryya" may be reprinted: they would certainly be found very useful by those who want to study his writings and understand him and his *sādhanā*.

Priyaranjan Sen

A Manual of Practical Inorganic Chemistry: Qualitative Analysis and Inorganic Preparations, by Dr. E. H. Riesenfeld. Translated by P. Ray, M.A., pp. xxiii, 471. Chuckervertty, Chatterjee & Co., Calcutta, 1933. Rs. 6 or 9s.

The reasons which have prompted Mr. Ray to undertake the translation of Prof. Riesenfeld's book are stated to be " the excellence of its method, judicious selection of up-to-date information compressed in a small volume and the clarity of expression needed for the beginners."

" The translation is based mainly on the tenth German edition. The eleventh German edition, however, reached the translator when this book was in the press. The improvements and changes that occur in the latest edition have, as far as possible, been incorporated into the English version. Further, a few tests and reactions, evolved in the translator's own laboratory and found quite reliable, have also been added." The popularity of the book amongst German-speaking teachers and students is testified by the number of editions it has gone through. The translation is excellent. The book is an introduction to qualitative analysis and inorganic preparations. It gives a systematic and connected treatment in which all essential details are included. The theoretical physico-chemical principles, which have been treated at some length, should enable the student to follow the reactions with interest and intelligence. Taken as a whole the book will be found very useful by both teachers and students. The printing is not satisfactory and the numerous defects in this regard could have been avoided with a little care,

J. N. Mukherjee

Curries and Other Indian Dishes, by Mulk Raj Anand. Desmond Harmsworth Ltd., 44, Great Russell Street, London, W. E. 1. 3s. 6d. 1932.

This is an original attempt to establish a cultural contact in one direction between the East and the West. Dr. Anand has given recipes for 140 dishes, curries, sweets, chutneys and varieties of rice and bread, for the benefit of the English housewife. Food is not a despicable commodity, certainly not even for the educated and spiritual Indian, and the directions given by the author, given in clear and terse language, may be a blessing to those who are attentive to the palate. The frontispiece, *Radha in her kitchen*, is an attraction, and the book is sure to prove a valued contribution to gastronomical literature. The typography is good, and get-up decent.

The author's knowledge of Sanskrit seems to be wholly inadequate, as may be seen from his ingenious explanation of *habya* ("made with clarified butter"), "kābya" (lit., "a poet") on page 16 of the Introduction, and his mention of *vāmprath* for *vanaprastha*. Is this a chip of the old block—a relic of "utra" for "ushtra?"

P. R. Sen

Bāngāla Prāchīn Puthir Vivaraṅ. Vol. III. Part III. (A descriptive catalogue of Old Bengali manuscripts preserved in the Library of the Bangiya Sāhitya Parishat). Compiled by Sjt. Taraprasanna Bhattacharya and with an introduction by Prof. Chintaharan Chakravarty. 1339 B.S. 178+vi pp. Price 8 to 10 as. per copy for members and outsiders.

The Bangīya Sāhitya Parishat has at last succeeded in bringing out another part of the descriptive catalogue of the manuscript library attached to it. The work will come as a great help to all who study Bengali literature from the historical view-point, and many passages have been cited from the MSS. catalogued to give the reader a vivid idea of the contents. The first MS. contains some *padas* which are anonymous, but these are not the ones which have been cited, as a hurried reading might induce us to suppose; for, the six *padas* which follow clearly mention their authors in the last colophon. In the introduction which is interesting we find an attempt made to evaluate these MSS. from different angles; but a word or two may be said with regard to some of the statements that appear there. That *even* the members of the *yogi* sect read and wrote on Vaishnavism should not occasion any surprise as the influence is clearly shown in a well-known book like the *Gorakshavijaya* where Radha and Krishna are cited as parallels in a familiar fashion. The names Balia and Indraprastha lead Prof. Chakravarty to imagine that the MSS. may have been copied outside Bengal; but the supposition is not guaranteed, specially about Balia, for Jay Balia, we learn from the catalogue, was situated in Mallabhum (p. 112), and Balia may be a place quite close to it.

The MSS. mentioned and described in the list stimulate curiosity and prompt suggestions, and this is high praise; we learn from the preface that only about one-eighth of the total number of MSS. in the Parishat library has been described in this and the preceding catalogues, and that financial reasons block the way to a speedy compilation and publication of the rest. This is a disagreeable truth to learn and we may express the hope that the Sahitya Parishat will not be allowed to languish for money, when it has done, and seeks to do, so much appreciable good to the country by reviving an interest in her glory and pride—her ancient literature.

Priyaranjan Sen

The Uṇādi-sūtras with the Vṛtti of Śvetavanavāsin.—Edited by T. R. Chintamani, M.A., pages xii + 236 + 46. Published by the University of Madras, 1933.

This has been a happy idea of the Sanskrit Department of Madras University to publish neat editions of important Sanskrit works. The volume under review constitutes Part I of a bigger work, the Uṇādi-sūtras in various recensions announced as publication No. 7 of the Madras University Sanskrit Series. The entire work, we learn, will run into seven parts. We may hope that this work, when completed, will place much excellent material at the disposal of the critical students of the Uṇādi-sūtras which is indeed a very old and important work.

The commentary or rather the gloss of Śvetavanavāsin though not very old will be of great interest to all orthodox students of Sanskrit etymology and will not be without its use even to a modern philologist. This work seems to have been edited with considerable care and attention, but inspite of this some unfortunate errors have crept into it. For example, Pāṇini's स्तो श्चुना श्चुः (VIII. 4. 40) has been printed in the *vṛtti* (p. 37) as स्तोः ष्टुना ष्टुः and the index (p. 8) refers to the *sūtra* as Pāṇini III. 4. 40. But this however should not take away the merit of the work which is furnished with four very useful indices and the editor deserves our best thanks for bringing out the work in so neat a manner.

MANOMOHAN GHOSH

Bānglā-chander Mūla-sūtra (The Principles of Bengali Metres), by Amulyadhan Mukhopadhyay, M.A., P.R.S., Professor of English at Rangpur Carmichael College. Price Re. 1. The Book Co., Ltd., 4-3 B, College Square, Calcutta.

The monograph under review is a very welcome and opportune work being the first systematic and scientific study of Bengali Metrics. The earliest attempts on the subject were some brilliant papers by Rabindranath. The next remarkable attempt on the proper study of the subject was Satyendranath Dutt's *Chandaḥ-sarasvatī*, a paper published in the Bengali journal *Bhāratī* (1325 B.E.). This was a magnificent article written in a poetic vein and framed in a beautiful imagery by one who was undoubtedly one of the best metricians Bengal has ever seen. In one sense *Chandaḥ-sarasvatī* can be taken as the first fundamental work on Bengali Metrics. The next worker on the field was Mr. Prabodhchandra Sen who has done much by the analysis of Bengali metres.

Mr. Mukherji's work, however, is unique as he propounds his theory on scientific observation and careful and critical analysis, and as such it should be read carefully by everybody who is interested in Bengali Metrics. But though Mr. Mukherji's monograph (first published in the pages of the Vangīya Sāhitya Parishat Patrikā, 1338 B.E.) has been published for near about two years it has not drawn as much attention of Bengali scholars as it should.

Mr. Mukherji's theory, on the whole, is quite plausible and will ultimately be accepted as the true one. But I am afraid some of his minor premises may have to be modified on further observation and scrutiny.

Mr. Mukherji is undoubtedly wrong when he posits that it is not true that the moraic quantity has always and everywhere a fixed time-value. (সর্ব্বত্র এবং সর্ব্ববিষয়ে যে শুদ্ধ কাল-পরিমাণ অনুসারে মাত্রার হিসাব করা হয়, তাহা নহে [পৃষ্ঠা ৭]).

In absence of detailed explanation and appropriate instances the following statement in the same connection vitiates Mr. Mukherji's previous arguments: কোনরূপ সন্দেহ বা অনিশ্চিততার ক্ষেত্রে ছন্দের আদর্শ অনুসারেই শেষ পর্য্যন্ত অক্ষরের মাত্রা স্থির করিতে হয় ("in any case of doubt or uncertainty the metrical model should determine the quantity of a syllable" [p. 8]).

The scansion of some of the examples adduced by Mr. Mukherji is either faulty or wrong. Thus for instance, Example 10 (p. 8) should be scanned like an ordinary *payāra* line. Example 25 (p. 11) should be thus scanned—

অমিত্রাক্ষরের সুধা। করেছে অর্পণ—The line দূরে থাকিয়া প্রহস্ত রাবণে নোয়ায় মাথা (p. 14) is really a *nācāṛī* or *lācāṛī* line. So also is the line সর্ব্বাঙ্গ জ্বলে' গেল অগ্নি দিল গায় (p. 26).

Some of the examples adduced by Mr. Mukherji are not quite happy or appropriate. This is certainly owing to Mr. Mukherji's peculiar attitude that everything that has ever been written or uttered as Bengali verse is always metrically justifiable or correct.

SUKUMAR SEN

The following books were also received for Review :

1. *Patna College Chāṇakya Society's Nineteenth Annual Report (with a supplement)*, 1931-32.
2. *India's Posperity: The Rupee and the Reserve Bank Bill* by Sir M. DeP. Webb, C.I.E., C.B.E. Price One Rupee. The Daily Gazette Press, Ltd., Karachi.
3. *The Mission to Lepers : A Report of the Fifty-ninth Year's Work in India* issued by the Indian Auxiliary, Purulia, Bihar.
4. *Annual Report on the Police Administration of the Town of Calcutta and its Suburbs* by L. H. Colson, Commissioner of Police. Bengal Secretariat Book Depot, Calcutta, 13 as.
5. *Doubt the Liberator* by Serge Brisy, 6 as.
6. *The Occult Teachings of Christ* by Josephine Ransom. 4 as.
7. *Authority* by G. S. Arundale. 3 as.
8. *Ancient Ideals in Modern Masonry* by C. W. Leadbeater. 4 as.
9. *Notes on the Gospel according to John* by H. P. Bharatsky. 4 as.

Nos. 5-9 are published by the Theosophical Publishing House, Adyar, Madras.

Gleanings

RAMMOHUN ROY AND FRANCE

Raja Rammohun Roy was one of the most conspicuous international personalities of his time. In his days when international fellowship was yet a thing of the future, Rammohun dreamt of a Comitia of Nations to settle questions of international dispute, and cultivated friendly relations with foreign peoples and countries, and sympathised, almost instinctively, with their hopes, aspirations and activities in the cause of an all-round liberal freedom movement. He was everywhere received with sincerest respect and cordiality and was very much esteemed as a man of wide culture, broad sympathies, and a giant intellect, by those who by position and influence and personality, counted in those days in England and Europe. It is well known that from England he crossed over to France where he was presented to King Louis Philippe. The two important dates in the history of Rammohun's relations with France refer to this interesting incident and to his nomination as a member of the Asiatic Society of Paris. Madame L. Morin in a short note in the "India and the World" (Calcutta) refers to these two incidents and tries to bring some precision to these two important dates.

"In the sitting of the *Société Asiatique*, dated the 7th June, 1824, there was the question of nominating some Associate-Correspondent and MM. Le Comte d'Hauterive and Baron de Sacy formally proposed the conferring of the title to Pandit Rammohun Roy and that proposal was referred to a commission composed of MM. Lanjuinais, Burnouf and Klaproth.

"On the 5th of July, 1824, 'M. Klaproth in the name of the commission made a report on the literary titles of Pandit Rammohnn Roy proposed as an Associate-Correspondent. The conclusions of that report were submitted to the deliberation of the Council and the title of Associate-Correspondent was conferred on Rammohun Roy.' (*Process Verbaux des sèances*; the same text was printed in the *Journal Asiatique*. Tome 5, page 62, July, 1824.)

"Miss Carpenter in the appendix to her book *Last Days of Rammohun Roy* (pp. 23-24, Calcutta ed., 1915), communicates a letter of a retired English officer, Mr. Laghlan, who is reported to have been charged by the Asiatic Society of Paris to hand over to Rammohun Roy the diploma of an Honorary Member. From the proceedings of the Society, dated 3rd January, 1825, we know that MM. Abbé Dubois, retired missionary, and Captain Lachlan were proposed and accepted as members of the Society. Is it possible that Captain Lachlan was charged at that moment to transmit the diploma to Rammohun Roy?"

Presentation of Rammohun Roy to King Louis Philippe

"I found the following entries of interest in *Journal des Débats*: 'Prince Talleyrand arrives to-day in Paris' (30th September, 1832) 'Prince Talleyrand departs for London next Tuesday' (Saturday 6th

October, 1832), ' Talleyrand leaves for London' (10th October, 1832) 'Prince Talleyrand was still in London on the 27th October, 1832.' On the 22nd December, 1831 from 48, Bedford Square, London, Rammohun Roy thought of ' applying to Prince Talleyrand for a passport.'' On the 27th September, 1832, he was writing from England a letter to his son in *Bengali* which has been reproduced in facsimile in Miss Carpenter's *Last Days.*' In December, 1832, Mon. Pauthier published a long article on the works of Rammohun Roy referring at the end to Rammohun Roy's staying in Paris, *retrospectively*. Hence his stay in Paris may be placed between September and December, 1832.

'' From two contemporary papers, *Journal des Débats* (15th to 19th October, 1832) and *Le Constitutionnel* (15th October), we find definitely that the *Radjah*, Indian Brahmin, had the honour of being presented to the King by Mr. de Saint-Maurice, usher of the Ambassadors (Neuilly, 14th October). Prince Talleyrand was therefore not present, being away in London, while Rammohun was presented to the King. It is interesting to note 4 days after, *Journal des Débats* (19th October, 1832) printing the following note on Rammohun Roy: This is what Mon. Victor Jacquemont wrote from Simla in the Himalayas, on the frontiers of Tibet, on 25th October, 1831, on the Hindu *Radjah* who had recently the honour of being presented to the King: ' The journals (Gazettes) of Calcutta bring to my notice that Rammohun Roy has embarked for London. He is a Bengalee Brahmin, the most learned among Orientals. He knows perfectly Greek, Latin, Arabic, Hebrew, Sanskrit. He writes English admirably. Although high above the superstitions of his country he never took to Christianity as has been alleged. On the contrary he seemed to have converted to unitarianism some clever priests of the English Episcopal Church. I used to meet him often in Calcutta where he enjoyed the highest esteem for the extent and diversity of his knowledge. It is probable that he will not leave Europe without having visited France and I shall be very happy indeed to meet him again in Paris on my return.' ''

EDUCATING THE CHILD

In course of a paper entitled *Peace and Education* appearing in the '' Prabuddha Bharata'' (*Calcutta*) Dr. Maria Montessori observes:

'' If we wish to set about a sane psychical rebuilding of mankind, we must go back to the child. But in the child we must not merely see the son, the being in whom our responsibilities are centred: we must consider the child in himself and not in his relation to us, which is that of dependence. We must turn to the child as to the Messiah, an inspired being, a regenerator of our race and of society. We must succeed in effacing ourselves till we are filled with this idea, then go to the child, as the wise men of the East, loaded with power and with gifts, and led by the star of hope.

'' When the independent life of the child is not recognized with its own characteristics and its own ends, when the adult man interprets these characteristics and ends—which are different from his—as being errors in the child which he must make speed to correct, there arises between the strong and the weak a struggle which is fatal to mankind. For it is verily upon the perfect and tranquil spiritual life of the child that depend the health or sickness of the soul, the strength or weakness of the character, the clearness or obscurity of the intellect. And if, during the delicate and precious period of childhood, a sacrilegious form of servitude has been inflicted upon the children, it will no longer be possible for men successfully to accomplish great deeds.

"Now, the struggle between the adult and the child finds its expression —both within the family circle and at school—in what is still called by the old name of "education." But, when the intrinsic value of the child's personality has been recognized and he has been given room to expand, as is the case in our schools (where the child creates for himself an environment suited to his spiritual growth), we have had the revelation of an entirely new child, whose astonishing characteristics are the opposite of those that had hitherto been observed.

"We may therefore assert that it would be possible, by the renewing of education, to produce a better type of man, a man endowed with superior characteristics as if belonging to a new race: the superman of which Nietzsche caught glimpses. Herein lies the part that education has to play in the struggle between war and peace, and not in its cultural content. Above all it is to be noted that the child, a passionate lover of order and work, possesses intellectual qualities superior by far to what might have been expected. It is very evident that, subjected to the usual education, the child has had not only to withdraw within himself, but to dissimulate his powers, in order to adapt himself to the judgment of the adult who lorded it over him. And so the child performed the cruel task first of hiding his real self, then of forgetting it, of burying in his subconsciousness a wealth of expanding life whose aspirations were frustrated. Then, bearing this hidden burden, he encountered the errors current in the world......

"The school child, being continually discouraged and scolded ends by acquiring that mixture of distrust of his own powers and of fear which is called shyness and which later, in the grown man, takes the form of discouragement and submissiveness, of incapacity to put up the slightest moral resistance. The obedience which is expected of the child both in the home and the school—an obedience admitting neither of reason nor of justice—prepares man to be docile to blind forces. The punishment, so frequent in schools, which consists in subjecting the culprit to public reprimand and is almost tantamount to the torture of the pillory, fills the soul with a crazy, unreasoning fear of public opinion, even of an opinion manifestly unjust and false. In the midst of these adaptations and many others which set up a permanent inferiority complex, is born the spirit of devotion—not to say of idolatry—to the *condottieri*, the leaders, which for this repressed personality, are the father and the teachers, that is to say, the figures who imposed themselves on the child as perfect and infallible. Thus discipline becomes almost a synonym of slavery.

"The child has never been able to try and follow the moral paths which his latent vital urge would have sought out eagerly in a world new to him; he has never been able to put his own creative energy to the test. But he has succeeded in setting up within himself an order that has resulted in a sure and unchanging discipline.

"When he has attempted to find out the path of justice, he has wandered and become perplexed and has finally been punished for having tried to accomplish deeds of love by helping schoolfellows still more oppressed and obscure than himself. On the contrary, he has received tokens of approbation when he turned spy and tell-tale. The virtue worthy above all others of public encouragement and of reward has always been the triumphing over one's schoolfellows in competition and the gaining in examinations of the decisive victory allowing one to pass from one year to another of a monotonous existence of perpetual servitude. Men brought up in this way have been prepared neither to fight and be victorious, nor to conquer truth and possess it, nor to love others and join with them in striving for a better life."

THE FASCIST EXPERIMENT IN CIVIC EDUCATION

Conscious and determined attempts are being made in Italy under the Fascist regime to stimulate Italianism and to promote allegiance to the Fascist creed and ideals through educational institutions. Writing in the "Indian Review" (*Madras*), Dr. J. M. Kumarappa relates, how the whole educational system in Italy has been reorganised to that end.

Civic Education in Elementary Schools.

"In the second year, during the time allowed for various recreational and intellectual occupations, the teacher must 'relate episodes of civil, religious and military valour' explaining the faith necessary for making sacrifices for the country. In the third year the teacher must read or relate stories to the children to develop their historical and national consciousness, drawing most of his material from the lives of Italy's great men, such as Garibaldi, Battisti ; and in the fourth and fifth years the teacher must give a series of reading to illustrate the regional contributions to the life of the nation, especially during the period of Italian unification. During the gymnastic period the life of a soldier must be portrayed as an example of strength, discipline and courage. During the geography lessons especial attention must be given to a study of the city, historical places in the region, the physical and political nature of Italy, and of foreign countries with special reference to those to which Italian emigrants have gone.

"The study of history begins in the third year with Italian history from 1848 to 1918, the general course being supplemented by the readings of the most significant proclamations, letters and memoirs of national martyrs. In the fourth year ancient history is prescribed with emphasis on ancient Rome. In the fifth year the pupils study the period of foreign domination with emphasis on the history of the province, the works of Italian artists, events of Italian history during the nineteenth century, the Italian army and navy, and a comparison of national wealth with that of other countries. After the fifth year the pupils must read at least one popular but well known history, study the Italian colonies and foreign countries. Even in religious instruction special attention must be given to Italian saints. In addition to all these, there are the reading lessons which, from the programme, might not seem to be nationalistic but are in reality extremely patriotic."

Text-books and National Symbols.

"As a further guarantee that the instruction shall be of the kind desired, a decree was issued prohibiting the use of text-books which had not been approved by the State. A Text-book Commission headed by a highly competent scholar, Giuseppe Prezzolini, was appointed to censor all the texts and to frame recommendations. The Commission presented an elaborate report on the whole question of content of courses and recommended among other things systematic instruction in Italian patriotism. It also maintained that all the historical periods of contemporary history should be rewritten on account of the disproportionate emphasis given during the post-War period to Colonial wars, earthquakes, etc., as though they were great national events. It desired further that the rural classes as well as labour, industry, commerce and all the forces of Italy be given the place they legitimately deserve, and that men and events be pictured in just proportions.

"In addition to the influence of patriotic material in text-books, Italian school children are surrounded with nationalist symbols. The lictor's rods, emblem of Imperial Rome and Fascism, must now be worked into every new educational building. In the class-rooms of both elementary and secondary schools, there must be a crucifix, a picture of the king, and a picture of Mussolini. Many of the class-rooms have the announcement of victory drawn up by General Diaz. The black shirt and the black flag, Fascist uniforms and rituals, the salute, the national cry *eia,eia*, *a-la-la* are all the creation of a new time and a new spirit. The Fascists desire that every day's work begin with a prayer and a national hymn; that the schools have pictures of the heroes of *risorgimento* of the Great War, and of the masters of Italian culture; that every school has its flag; and that on the eve of every vacation a patriotic speech be made and that the children respond with the Roman salute. These are all parts of a vigorous effort to build up a Fascist symbolism to typify the new spirit, of the new political entity and furnish an emotional colour for the picture of the new loyalty."

Selection of Teachers and Youth Organization.

"Despite this patriotic environment and patriotic text-books, the education of the children would not necessarily be nationalistic if the teachers were not nationalistic. The Fascists have realized this and have taken special pains to see that the instructors have the desired political views. A law has been made whereby teachers may be discharged if they have political views contrary to those of the government. In order to be appointed to a teaching position, one must pass competitive examinations. preference being given first to those who were decorated in the War, secondly to those who have passed other competitive examinations, thirdly to those who have published their works, and fourthly to those who have other qualifications. Further no Italian teacher could be accepted if he had not read such books as *Da Quarto al Vatturno*, or *La Storia dei Mille* as related for youths by Abba; *Ricordanze* by Settembrini; *Villa Gloria* by Pascarella; *I Matiri di Belfiore* by Luzio, the most patriotic works of Italian historical literature. Further, an attempt is also made to bring the teachers into the National Fascist Association of Primary School Teachers which has a membership at the present time of over 80,000. It aims 'first, to encourage the general cultural education of the teachers; and secondly, to expound the new concept of life, of history and of the Nation which Fascism has affirmed to be the keystone of its action and of its future.' There are also educational reviews and journals which bring the nationalist ideas of the educational leaders to the rank and file of the teachers. Thus Fascism attempts to control the nationalist sentiments of the teachers."

IS BUDDHISM MERE PESSIMISM ?

Combating a common misapprehension of Buddhism that it is mere pessimism and that as such, it cannot bring peace to the human mind, Dr. B. R. Chatterjee gives in the "Mahabodhi" (*Calcutta*) the opinion of some French savants and orientalists on this question.

"Buddhist people of different countries give foreign travellers the impression of having a particularly cheerful outlook on life. It is a rather singular trait for the votaries of a religion so often taxed with pessimism, However, this comment of foreign travellers in Buddhist land might perhaps enable us to grasp one of the essential points of Buddhist civilisation. A civilisation is a conception of human life translated from the language of philosophy into all the activities of an organised society. Buddhism does not make of human existence a tragic drama, a dividing line between two infinities—an eternal paradise and an eternal hell. According to Buddhism life is an event of a transient nature in a very long series of similar happenings. Nature is not merely an ornamental background of this life. Animals, plants, and even inert matter are like humanity itself only temporary stages of this universal metamorphosis of life. All things existing from the highest heaven down to the lowest hell are bound together in a great communion ; and all are subject to the same law of *karma* which transmits to infinity the moral consequences of acts once committed. This law of *karma* would have been indeed an inexorable, an implacable law but for the fact that the great cardinal virtues of wisdom, love and charity have the power of annulling this blind force and of assuring bliss in the peace of *nirvana*. This is, if I mistake not, the inspiration which permeates Buddhist civilisation, which makes it a living force and which assures it a glorious position among other world civilisations." [Sylvain Levi in the concluding portion of the chapter 'Humanisme Boudhique' in the book *L'Inde et le Monde*].

" It is an essentially Buddhist art—all the actors, human beings or animals, are grouped round the sacred symbols of Buddhism. Yet this art interprets for us not so much extinction of desire as the freshest, the simplest love....Never even in the classic art of Greece has there been expressed with such success the innocent and spontaneous joy of life." [Rene Grousset, commenting on the Buddhist Art of Sanchi, in *Histoire de l'Extreme Orient*, p. 50].

That which distinguishes the Sanchi and Ajanta artists, who have depicted these animal scenes, from other classic artists, who have also dealt with animals, is the almost fraternal sympathy with all living creatures—a sentiment which is derived both from the Indian conception of transmigration of souls and the Buddhist conception of universal love." [Foot-note, pp. 51, *ibid.*]

THE WORKING OF THE LEAGUE OF NATIONS

The "Modern Review" (*Calcutta*) publishes the account of an interview that took place between Rabindranath Tagore and Professor Zimmern on the activities of the League of Nations, from which extracts are given below.

Tagore: "Naturally the question that comes to my mind while I am here is what is the character and mission of the League of Nations—and whether it must develop an exclusively political character. I realise that it inevitably assumes a strong political aspect because politicians are running this institution, but politics is only a part of the human mind. We have to deal with the pyschology of humanity, not merely political machinery, and in trying to adjust even diplomatic difficulties the whole mind has to be taken hold of. Politics changes its character according to the temperament of the people; it has its local organisations, its historical traditions. I do not know whether any attempt has been made to deal with this intricate problem in a complete manner. I myself have often thought it incongruous that the League of Nations should only have politicians to represent the Nations. Should not others who are thinkers, dreamers, who are organising great institutions all over the world for the same purpose of bringing peace among human races, have their place in the League? I know that the League has a Committee of International Intellectual Co-operation but I am afraid it does not go deep enough in this most difficult mission of bringing the spirit of goodwill among human races.

I should think there should be outside the League other movements which would bring together in this place the idealists who know that the whole problem of this present age is how to make true the fact that human races have come together; not merely those nations who have their place in the political world to-day, but also other races who may not have their political sphere but have also their aspriations, their intellectual life and their own philosophy. They are vitally affected by what is happening in world politics in which they are not allowed to take part."

Professor Zimmern: "I do not think those who work in the League regard the League merely as a political institution... One of the chief achievements of the League has been to broaden our conception of politics, to show that the old bureaucracy is much too narrow to enlarge our conception of international relations, to cover practically every sphere of organised public life, and I think it will interest you if Dr. B. told you a little about the varied activities of the Health Section in the League whose work extend to all parts of the world, to Asia and also to Africa. Nor is the League a western institution.... There has been continuous daily co-operation between officials and Committee members of different races and representatives of different cultures and civilisations, and I do not think those who have worked in that co-operation have discovered any fundamental difference (between the Eastern and the Western mind).... Science, of course, has given us all common problems; when we get together to know one another better we are allowed to venture into the deeper mysteries of government, we learn to know the soul of each nation through its chosen representatives in this place, and that is one of the great privileges of working in the League of Nations...."

Tagore: In bringing the interview to a close, Tagore describes the spirit of restlessness and the search for new ideals and values which he had noticed among the young generation of the West. He says:

"Though their condition was pitiable, though their faces bore signs of privation, and were emaciated by famine, there was a glow of idealism. Something you felt was there, the feeling that some great future was before them and it was for them to build it up. It was said by most of them, 'we have lost our faith in our teachers, we want something more satisfying, than they have supplied us with.' I could feel that they had that adventurous spirit which seeks freedom for its creative mind in building up the future. Also I found how widespread had the student movement become all over Germany. I do not know about other countries, but what I saw there has given me the idea that not through organisations of big people will the mission of age be fulfilled. It seems to me that spontaneously this mission has begun, by the young, and it will mature into wisdom even through their blunders and occasional set-backs. These people are living simple lives, going to the root of things, and following a new ideal of living, and not treading the old way of custom which brought them to disaster. A real movement of spirit I have seen among the new generation...."

FOLK-DANCES OF NORTHERN INDIA

Writing in the "Hindu Weekly" (*Madras*) on *Dancing as an Art—need for revival in India,* Dr. Syed Mujtaba Ali gives an instructive summary of folk-dances of Northern India and their characteristics, which will serve as a useful introduction to a study of the subject in fuller details. He writes :

"So far as folk dances are concerned we have the Manipur and Santhal dances, *Garba* dances of Gujerat, bravery dance of the Dahomans and the *Hoolee* of the Bhil tribes in the Vindhya Hills, ecstasy dances of the Bengali *Bauls* (mendicants, singing and dancing minstrels) and the Sufis (devotees not belonging to any particular religion but more allied to Persian mysticism), *Jari* and *Muharram* procession dances, and *Ghatu* dance. Among Manipuris both in their native home and in the districts of Sylhet and Cachar where they settled down in large numbers since the Manipur expedition, dancing has to be learnt by every maiden (*Laisabi*) and she has to help in the religious dances of the Swing, New Year's day, and Spring festivals till she attains marriageable age. The *Laisabi* dances, as they are called, are appreciated on account of the effect produced by a group of girls with their rhythmic movements to music. The dances are highly ornamental and consequently they appear to be rather monotonous, lacking in variety of movements, hardly spontaneous but nevertheless graceful. The *Garba* dance of the Gujerati women is more a social function. The songs sung in accompaniment are homely and melodious. Bravery dances of the Dahomans and the *Hoolee* of the Bhils are illustrations of mimic fights almost universal among tribes to whom war is of great interest in life. The latter seems to have been reduced to an amusement conducted by professionals who go from village to village—the battle being engaged in by women with long poles on the one side and men with short cudgels on the other. The Sufi of Sindh dances out of ecstasy of love for divinity and it is scarcely anything more than an accompaniment of the devotional song he sings and the one-stringed instrument he plays. Excepting the feet and the hands—one of these holds the instrument—hardly any other limb plays a rôle in the dance. The devotion with which the sage sings, plays and dances makes him forget the outer world and he continues for hours without any sign of physical exhaustion. Even the sceptic cannot but be impressed by the spectacle. The wildness of the dancing *Dervishes* has however nothing to do with the calm dance of the Sufi. *Baul* dances have the same religious motif and except for the variety of movements and zeal displayed both the *Baul* and Sufi dance can be classed together. Santhal dances are often talked of and it is in fact a beautiful folk-dance of a primitive people. The maidens of the whole community, sometimes even women with children in their arms, take part. They stand either in lines or in a circle; the young men play the drums and flutes. The foot, hip and the waist play the most important roles. Although the dance is primarily meant for the dancers and danseuses it has its spectacular beauty too. When the Santhal girls are dancing accurately to time the advancing curved line they form gives the impression of a huge wave rolling towards the shore. The newly introduced *Rumbha* (Rumbha fox-trot) movements sometimes have a slight similarity with the Santhal hip and waist dance. Every one has seen the professional dance with torches lighted at both ends in Muharram, as also, perhaps, the dance of the *lathi*-players. *Jari* is an obscure religious dance, also connected with the *Muharram* festival, in which chiefly women take part and lament over the loss of the martyrs Hassan and Hossain through music and dance.

At Home and Abroad

[A monthly Record of News relating to Schools, Colleges, Universities and other Cultural and Academic Institutions.]

Nagpur University

At the annual meeting of the Nagpur University Court held on December 1, last, Mr. Bhawani Sankar Niyogi was re-elected Vice-Chancellor for another term. Dewan Bahadur V. M. Kelkar was elected Treasurer for the fifth time. Mr. N. K. Behere moved that honorary degree of Doctor of Letters be conferred on Rai Bahadur Hiralal for his research and scholarship in oriental learning which the House adopted unanimously.

Sir C. V. Raman addressed the Convocation of the University which was held on December 2, last. Addressing the graduates Sir C. V. Raman said that the day marked a definite stage in their careers. India, he added, was passing through times of turmoil but he hoped the time would come when opportunities would present themselves. He did not belong to the categories of pessimists who valued education measured by the current coin, for education and culture had both a value of their own. Sir C. V. Raman exhorted the graduates not to lay excessive emphasis on Utilitarianism as it would defeat its own purpose for the great discoveries of the world were made by those who were devoted to science for its own sake and not by those who were bent on money-making. He concluded with the observation "Logic and intellect should govern your life and not passion or emotion and then you will have a good life in future and a good place in your country."

New Honour for Sir Mohamed Iqbal

Sir Mohamed Iqbal has received an invitation from Lord Lothian on behalf of the Vice-Chancellor of Oxford University and Rhodes Trustees, to deliver the Rhodes Memorial lectures next year in the Oxford University. The Rhodes Memorial lectureship was established some years ago in order to bring to Oxford from other countries persons of outstanding distinction, partly to lecture and partly in order that Fellows and undergraduates may have the advantage of personal contact and discussion with them. Sir Mohamed is probably the first Indian to be invited to deliver this course of lectures. General Smuts and Professor Einstein were previous lecturers.

Andhra University Convocation

The seventh convocation of the Andhra University was held at Waltair on December 7 last, His Excellency Sir George Frederick Stanley, the Governor of Madras, presiding as Chancellor. Degrees were conferred on 389 candidates in person and 137 in absentia including two lady graduates.

Addressing the Convocation, Sir Sarvapalli Radhakrishnan, Vice-Chancellor, said that, if the University was to be a potent factor in national evolution, it should reflect and in a sense, fashion the contemporary requirements, social and economic. "Oxford and Cambridge produced clericals in the ages of faith, efficient administrators and directors of industry in modern times and specialists in all periods as by-products.

To-day, in our country, it is increasingly felt that the purely literary type of education should be supplemented by the technological, if our graduates are to prove less barren and more useful to the society. Though we may appear to lay a little more stress on the study of sciences and Technology, we are aware of the danger of an exaggerated emphasis. To fatten on scientific tradition and achievements in the main will be to foster a secular culture, without depth and without roots. To avert this danger of a sense of homelessness, of mongrelisation, it is necessary to emphasise the humanities, Literature and Philosophy, History and Politics, which connect us with the past."

Sree Rajah Vikramadeo of Jeypore executed the day before his deed of gift of a lakh of rupees as annual contribution to the University for scientific and technological education.

Rangoon University Convocatio

Addressing for the first time the Rangoon University Convocation held on December 6 last, the Governor said that the Rangoon University had got to be correlated with the definitely pressing needs of Burma as economically as compatible with meeting those needs. For the next few years the Government appointments would be very much decreased in number. The list of unemployed graduates was even now deplorably large. The essential aim of the University now should be to shun isolation and get into as close a touch as possible with Government activities and with the realities of life in Burma. " Let us research into social conditions, into material advancement and conditions increasing Burma's prosperity, while in the meantime we turn out graduates who by their training and character are capable of carrying out the results of that research.' His Excellency advised the recipients of degrees not to look upon degrees as a marketable commodity, but as the hallmark of training. ' Do not attempt a division of work into work which is suitable to the dignity of a graduate and work which is not. Don't drift but seize your opportunities and put your heart and soul into any work that comes to your hand."

On Co-education

At the annual celebration of the Scottish Church College Day held on December 2 last, under the presidency of Sir Sarvapalli Radhakrishnan, both Dr. W. S Urquhart, Principal of the College, and Sir Sarvapalli dwelt on one of the most important eductional problems of the day. " While I am on the subject of the successes of our women students," said Dr. Urquhart, " may I say that our experience of this last year has made us more convinced than ever of the value of co-education. It seems to be the only possible solution of the educational problem of Bengal, unless you are practical to forbid University education to women. Colleges exclusively for women, whatever intrinsic excellences they may have, are too expensive to be practicable under present financial conditions, and the device of having classes for women in men's colleges at separate hours from those of the men, is of very doubtful value. It provides practically no general acadamic life either intellectual or recreational. It crowds the lecture periods into an abnormal part of the day, and leaves the students unoccupied with regular study during the remainder of the time, and unoccupied also by any other interest at least for those who are residing in hostels and not in their own homes."

In course of his presidential address, Sir Sarvapalli said that in our country the opportunities for women were steadily on the increase. In the legislatures, academic bodies, in senates and syndicates, and local, bodies everywhere they were now having women representatives. So far as services were concerned, whether medical, legal or educational they were also now being thrown open to women. In cultural and political spheres also their part was not inconsiderable. In all their later life they were thrown together with men and he saw no reason why women should not be trained to that situation earlier in their lives. In this country, Sir Sarvapalli continued, there was necessity for co-educational institutions and developing these as far as possible. But if they took into account the different stages of social development there was need for separate institutions but as a transitional measure there must be facilities for co-education.

Ban on Madras Students

The Syndicate of the Madras University recently considered the letter of the Registrar, Bombay University, about the refusal to admit Madras University students into Bombay colleges, and decided to address the Registrar, Bombay University, drawing the latter's attention to the hardships of the students of this University, who had already been admitted into Bombay colleges and had put in attendance for one term, if they were expelled from those colleges at this stage. This subject and the question of reciprocity between Universities are likely to be discussed at the ensuing session of the Inter-University Conference in March next.

New Honour for Sir P. C. Ray

At the ordinary meeting of the Chemical Society, London, held on Nov. 2 last, Sir Prafullachandra Ray was "unanimously elected an Honorary Fellow of the Chemical Society." It may be mentioned that Sir P. C. Ray was given this high honour and special distinction, inspite of his being an Ordinary Fellow of the Society. Honorary Fellows are elected by the Chemical Society only on rare occasions. This time 7 Honorary Fellows of international reputation have been elected and they represent England, France, United States, Germany, Holland and India. Of these two are Nobel prizemen, namely, Sir F. G. Hopkins of Cambridge, President of the Royal Society, and Prof. Adolf-Windaus of Gottingen. Two other recipients of this distinction are Prof. Camille Matignon and Prof. Behal, both of Paris and members of the Institute. The conferring of this rare distinction on Sir P. C. Ray is a recognition of his life-long services to the cause of chemical research and industry in India although, in some English circles, it is regarded as "too long deferred."

Patna University Convocation

The prospects of the Patna University transforming itself as a residential and teaching University securing adequate resources for higher education and research, and means for tackling the problem of unemployment of the educated classes were among the points dealt with by Dr. R. P. Paranjpye, Vice-Chancellor of the Lucknow University, in his last convocation address to the Patna University. He said: "You may have to face some radical change when Orissa is made a separate province, for it will then surely soon have a University of its own with the college at Cuttack as a nucleus. In that case, if you think it desirable, you will have a good opportunity of transforming your University into a residential and teaching University of the type of recently created Indian Universities without giving rise to the many local jealousies and heartburning." He said that the future Indian university was bound to be of the unitary type, and the type they should aim at was that of the provincial Universities of England, the Continent and America. "Provincial Governments in the future, he said, "would have to make largely increased provision for education of all branches."

Education for Depressed Classes

The Secretary of the All-India Servants of the Untouchables Society, Delhi, has drawn the attention of various Universities to a resolution of the Executive Council of the Nagpur University regarding the exemption of students belonging to the depressed classes and aboriginal tribes from payment of all examination fees up to and including the year 1940 and has suggested that similar concession may be granted by other Universities.

At a recent meeting of the Syndicate of the Calcutta University the question came up for discussion but no decision was arrived at.

Education Activities of Calcutta Corporation

The Annual Report on the Municipal Administration of Calcutta for the year 1931-32 (Vols. I and II) which has just been out is an interesting study.

By far the most important part of the activities of the Corporation is the work of its Education Department. During the year under review the total expenditure by the Corporation on Public Instruction amounted to Rs. 11,67,517 and odd annas against Rs. 10,33,421 and Rs. 9,13,936 in the two previous years respectively. An amount of Rs. 1,95,893 was spent on grants-in-aid to Primary and Secondary Schools. The total amount of grants-in-aid paid to Technical Schools was Rs. 1,09,230. The rate of annual expenditure per pupil in the Corporation Free Primary Schools was Rs. 23-2 against Rs. 23-3 and Rs. 23-4 in the two previous years. The figures for the number of schools and pupils show a steady progress. The year under review closed with 30,064 pupils on the rolls in 229 schools. The corresponding figure at the end of March, 1931, was 27,802 in 220 schools showing an incease of 262 pupils showing an increase of 2,262 pupils against 1,242 pupils in the previous year. The average number of pupils per school was 131·3. Of the total number of pupils on the rolls, 17,415 were boys and 12,649 girls as compared with 16,217 boys and 11,585 girls at the close of the previous year. During the year the number of boys increased by 1,198 and the number of girls by 1,664 as compared with the increase in the number of boys by 655 and girls by 587 in the preceding year. On the 31st March, 1932, there were 939 teachers in 229 Corporation Free Primary Schools as against 945 teachers in 220 schools at the end of the previous year. Of the total number of teachers 627 were men and 362 women.

Punjab University Jubilee

A distinguished gathering of delegates from over forty Universities and learned societies of the world and prominent men and women of the Punjab were present at the special Jubilee Convocation of the Punjab University on December 4 last, when His Excellency Sir Herbert Emerson, Chancellor, conferred the hony. degrees of LL.D. on Sir Shadilal and Sir Fazli Hussain, Doctor of Oriental Learning on Sir Sikandar Hayat Khan and Sir Sundar Singh Majithia, Doctor of Literature on Sir Mahomed Iqbal and Mr. A. C. Woolner, Vice-Chancellor, Punjab University.

The University had decided to confer the Honorary Degrees of LL.D. on the Maharajas of Kashmir and Patiala and the Nawab of Bahawalpur also, but their Highnesses were unable to be present and the degree will later be conferred. In connection with the jubilee celebrations an exhibition of old manuscripts, antiquities and coins will open in the Punjab University Library, Arabic Section, on Tuesday, December 5. About 500 manuscripts have been collected from all parts of India, including Indian States, and the India Office, London. The oldest manuscript in the exhibition, as far as script is concerned, is Kitab-ul-Itk, written by Abdul Rahman Ainsayed-al-Farsi and is on skin. It is of about 200 pages and is as old as 412 A. H. (11th century A.D.). There are some fine manuscripts in Arabic and Persian which represent the history of Muslim calligraphy from Kufic down to India Shikasta (hand). The Qoran written by Mustasmy, in the 13th century, and another of the same type from Prof. Sherani's collections furnish perfection in decorative art. One of the oldest and most beautiful Qorans including a Persian translation of the holy book, which is of considerable size, has also been lent by Prof. Sherani.

Imperial Library, Calcutta

The number of readers who visited the Reading Rooms of the imperial Library on 358 days on which they were kept open during 1932-33 and the number of books requisitioned by them from the stock room were 43,448 and 31,386, respectively. The daily average comes to 121 readers and 88 books, states the annual report of the working of the Imperial Library, Calcutta, for the year 1932-33.

A comparison of the figure for the last three years shows that the number of visitors during 1932-33 fell by 3,528 and 1,350, respectively, and that of requisitions was less by 1,269 as compared with 1931-32 and more by 1,417 than in 1930-31.

While the daily average of readers fell by 12, that of requisitions was smaller only by 4, as compared with the average in the previous year. This leads to the conclusion that a better class of readers have been making use of the Reading Room to the exclusion of those who come to read only newspapers and journals.

The propensities of the reading public visiting the Reading Rooms are an interesting study. Literature continues to be most popular with the reading public, and to an extent that the number of volumes of the next best subject History is only one-third of literature. Religion has regained its lost position of being third on the list. Botany, of which only 113 volumes were consulted in 1931-32, thus being last on the scale has all of a sudden made itself so popular that it can, with 557 volumes to its credit, claim a fairly high position in the list. Its allied science Zoology occupies the last position (112 vols.) with Sports and Games just above it (181 vols.). Calcutta is well-known in the country for its eagerness for all manly sports, and having regard to that fact, it seems strange that the number of volumes consulted in Sports and Games should be lower and lower every year. Numismatics is making itself quite popular, for the number of volumes requisitioned is nearly three times that of last year. Other scientific subjects as Physics, Chemistry, Geology and Mathematics have been all well patronised in preference to Politics, Administration and Biography, etc.

Hindu University Convocation

The sixteenth Convocation of the Benares Hindu University was held on December 11, last, in a beautifully decorated amphitheatre, amidst scenes of enthusiasm in the presence of a huge gathering which included distinguished Indian educationists and a large number of ladies. The Maharaja of Benares, Pro-Chancellor, presided. An honorary degree of LL.D. was conferred on Sir P. S. Sivaswami Aiyer, who was presented before Pandit Madan Mohan Malaviya, Vice-Chancellor, for acceptance of the degree by Sir Tej Bahadur Sapru, Dean of the Faculty of Law of the University. Honorary degrees of D.Sc. were conferred on Sir Jagadish Chandra Bose and Sir Praphulla Chandra Ray. Over five hundred students including several lady students received various degrees, Medals and prizes were awarded to ten distinguished students.

Sir Praphulla Chandra delivered the Convocation address in course of which he observed among other things: "I am afraid, in the mad and insensate imitation of the West—in attaching palatial residential quarters to our universities with all the amenities of modern luxuries—we are doing incalculable harm. We are turning out helpless nincompoops utterly unfit to face the matter-of-fact world. This fact should not be overlooked by our educationists and every university in this country should steer clear of these shoals."

Andhra University

Sir George Frederic Stanley, Governor of Madras, formally opened on December 8 last, the Jeypore Vikramadeo College of Science and Technology named after the Raja of Jeypore and the University College of Arts of the Andhra University in Waltair before a distinguished gathering. The Governor expressed gratification at the expedition with which the buildings were completed and congratulated those concerned.

Allahabad University Convocation

Sir Tej Bahadur Sapru, in the couse of his address at the convocation of Allahabad University held on December 15 last, declared that much as he valued the benefits of academic learning and much as he would like to see some of the young men of India live dedicated lives in the service of culture, he felt that, generally speaking, the interests of the country would be better served if the universities laid greater emphasis on, and made better provision for, practical scientific education which would enable Indians to stand the stress of modern competitive life. "Good as university education may be for some," he went on, "I fear it is not good for all and sundry. From a purely cultural point of view, from the point of view of the advancement of knowledge and learning, it does not seem to me to be desirable that our universities should consciously or unconsciously allow themselves to be used as so many factories for manufacturing candidates for deputy collectorships, tehsildarships and munsifships, not all of whom can fulfil their ambitions. Again what good does it do to the nation or to the young men themselves to turn out year after year so many hundreds of young Bachelors of Law? It is literally true of the legal profession—more true of it than of any other profession—that many are called but few chosen....In order to relieve the pressure on the university and at the same time to make university education more efficient from a practical point of view, it seems to me to be necessary to provide more and better equipped secondary and vocational schools, so that after the completion of the school education it may be possible for the vast majority of our young men, in whose case the earning of a livelihood is a necessity and the pursuit of culture at the university a luxury, to settle down in career and trade, business or industries, and thus save that wastage of our youth which to my mind is one of the most alarming signs of the times."

Ourselves

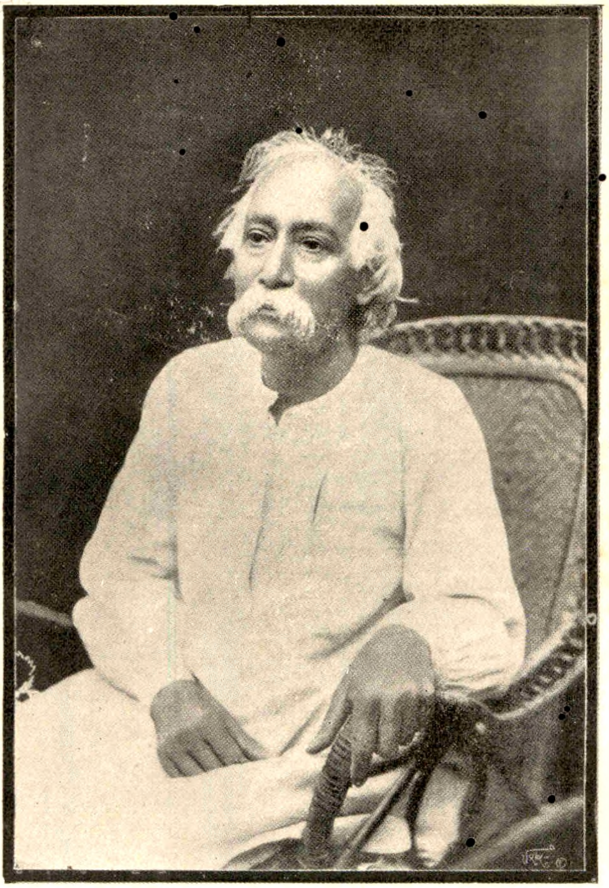
[I. Two Great Bengalis ; II. The late Mr. Muralidhar Banerjee ; III. Principal of Bethune College; IV. Board of Economic Survey ; V. Prof. Ganesh Prasad ; VI. A Munificent Gift ; VII. Employment Advisory Bureau ; VIII. A New Prize ; IX. New Fellows ; X. Mr. Kshitishchandra Chatterjee ; XI. Arbitration Board; XII. Teaching of Italian ; XIII. S. L. C. Examination, Nepal; XIV. Results of Medical Examinations; XV. Faculties' Representatives on the Syndicate; XVI. A Lady Research Scholar; XVII. Two University Notifications ; XVIII. An Indian Debating Team.]

I TWO GREAT BENGALIS.

Calcutta is now celebrating the hundredth anniversary of the death and the birth respectively of two illustrious Bengalis whose memory time has not been able to obliterate. Both Raja Rammohun Roy and Dr. Mahendra Lal Sarkar were inspired by a lofty idealism to raise the status and improve the condition of their country, but their reforming zeal was eminently practical in nature.

Raja Rammohun was a true pioneer and he laid the foundation of those vital elements which have gone to the making of a new India. His contributions to progress were as solid as they were diverse in character. Education, religion, social reform, equality of rights between man and man, political liberty for his country, a better understanding between the East and the West—nothing escaped his versatile genius. He went to England to fight for his country's cause and succeeded in establishing for himself a position of usefulness and influence which was indeed remarkable. In England he breathed his last, one of the principal causes of his early death no doubt being the strenuous and hard-working life he led in furtherance of his country's progress. He did not live to witness the results of his great labours but even after the lapse of a century we recall his name to-day with pride and affection as one of the master-builders of the Indian nation.

Dr. Mahendra Lal Sarkar also was a pioneer in his own sphere of work. His name is honoured most for his distinguished services to education. He was intimately connected with this University as an active member of the Senate and the Syndicate. He was recognised as one of the foremost physicians of his day. Dr. Sarkar won great distinction in western medical science but later on took to homeopathy which he considered after mature study and examination to be a sound method



Born Nov. 2, 1833] MAHENDRALAL SIRCAR [*Died Feb. 23, 1904* of treatment. In those days it was regarded as an act of rare boldness and this is a fine example of the courage of his conviction.

But the greatest achievement of Dr. Sarkar was the foundation of the Indian Association for the Cultivation of Science. He realised more than fifty years ago that the future of India's progress was closely bound with the spread of scientific education. With the vision of a seer he established an institution whose chief object was to provide facilities to capable Indian youths for carrying on original research work in various branches of science. We may be tempted to overlook the national importance of his work and the far-sightedness displayed by him, for during the present generation Bengal can boast of brilliant men of science who by dint of their scholarship have truly shed lustre on their university and their country. But we must not forget that fifty years ago Indians were branded as generally incapable of undertaking higher academic pursuits in the domain of science. When Dr. Sarkar founded his institution, he boldly but quietly took up this challenge and it is to the lasting credit of Indian scholarship that history has recorded its verdict in favour of Dr. Mahendra Lal Sarkar.

* * *

II. The Late Mr. Muralidhar Banerjee

We have to announce with regret the death of Mr. Muralidhar Banerjee, M.A. Mr. Banerjee was a distinguished graduate of the University and a first-rate Sanskrit scholar. He served as a Professor of Sanskrit in several Government colleges with great distinction and ability. The best part of his career was spent at Sanskrit College which he joined in 1903 as Professor of Sanskrit and left in 1920 after serving the institution as its Principal. He was also closely associated with the University and for fifteen years worked as a Lecturer in Sanskrit in the Post-Graduate department. He helped the University in editing several important Sanskrit books and the University Grammar. Mr. Banerjee possessed an ideal character. It may truly be said of him that he had no enemy and everyone who came into his contact was deeply impressed by his inborn courtesy, his great devotion to duty and his transparent honesty. We offer our sincere condolences to the members of the bereaved family.

* * *

III. PRINCIPAL OF BETHUNE COLLEGE

The appointment of Mrs. Tatini Das as Principal of Bethune College will be hailed by all who are interested in the future progress of girls' education in Bengal. Mrs. Das had a brilliant academic career. She also spent some time in Europe studying educational problems in various institutions. She is at present on the staff of Bethune College as Professor of Philosophy. She is also connected with several educational organisations in the city and has already given ample proof of her ability as a teacher, an organiser and an administrator. We have no doubt that during her principalship the college will be restored to that position of usefulness and eminence it occupied in the past.

* * *

IV. BOARD OF ECONOMIC SURVEY

Professor Pramathanath Banerjea has been appointed by the Syndicate the University representative on the Board of Economic Survey which the Government of Bengal propose to establish.

* * *

V. PROFESSOR GANESH PRASAD

Professor Ganesh Prasad has been re-appointed Hardinge Professor of Higher Mathematics till he attains his 60th year in the middle of November, 1936.

* * *

VI. A MUNIFICENT GIFT

Dr. Harendracoomar Mookerjee, M.A., Ph.D., Inspector of Colleges, has addressed a letter to the Vice-Chancellor offering to create a fresh endowment in memory of his mother, the late Srimati Prasannomoyee Devi. The first endowment was made by him about a year ago in memory of his father and was of the value of rupees one lac and fiftythousand. The present endowment will consist of one lac of rupees. Out of its income at least two scholarships will be created for the purpose of encouraging studies in Applied Commerce and Business Education, one tenable in a foreign country and the other in India. The scholarships are open only to Bengali Protestant Christians. The first endowment was for providing a band of well-trained youths who could develop the industrial and agricultural resources of the country ; the object of the present endowment is, to quote his own language, to train side by side with them another band equally well-qualified in order to take charge of the out-turn of the former's labour and dispose of the same with efficiency and profit. As Dr. Mookerjee says, his object is to help in the training up of a body of traders and not teachers, of business-men and not speculative economists and financiers. He conceives that young men who will be helped by this endowment are expected to take their part in the industrial and agricultural development of our country—(1) by finding, creating or organising proper markets for the raw materials of India like jute, cotton, rice, wheat, tea, coffee, etc. ; (2) by providing banking and financial facilities to sound well-managed Indian concerns engaged in promoting the economic welfare of the country ; (3) by selling, distributing or otherwise profitably disposing of finished products made out of Indian raw materials by Indian labour with Indian capital and under the direction of Indian experts ; (4) by establishing commercial houses, banks, insurance companies, financial syndicates, building societies, investment trusts, co-operative societies, industrial bureaus, museums and exhibitions with the primary object of stimulating interest and enterprise on rational and well-directed lines in respect of Indian products.

It need hardly be added that no more laudable an object could have been devised by the donor. The programme which he has outlined is however one of vast magnitude and none recognises better than Dr. Mookerjee himself that his efforts can never achieve success unless they are followed by a systematic policy of co-operation from all sides. Dr. Mookerjee has shown the path to India's economic regeneration and we confidently trust that his example will be followed by others.

We cannot conclude without recording once again our deep sense of gratitude to Dr. Mookerjee for his generous benefactions. Those who did not know him intimately often wondered why he chose to live a life of stern simplicity and loathed to spend for himself more than what was barely necessary. They know the reason now and the remembrance of his lofty ideal would deepen their sense of gratification. We believe his gifts are in one sense of an unparalleled nature because they emanate from one of the officers of the University itself who has devoted sixteen years of solid work to its academic progress, and who now, towards the end of his active service, offers to place at the disposal of his *Alma Mater* all that he has amassed in furtherance of the truest interests of his Motherland.

* * *

VII. EMPLOYMENT ADVISORY BUREAU

The Secretary to the Government of Bengal, Education Department, has addressed a letter to the University on the desirability of establishing an Employment Advisory Bureau at Calcutta and Dacca Universities. The object of such a Bureau, which is commonly attached to Universities in England, would be to establish a closer connection between the University and employers who are likely to require the services of its graduates. It is stated in the letter that such a bureau would enable employers to obtain more easily the exact type of men they wanted and it might also influence the courses of studies in the University so as to make them more useful and practical. In course of time the Bureau might perhaps extend its functions and bring into closer relationship the research facilities in the University and business firms or individuals requiring research work to be done.

The Syndicate have appointed a committee to consider the proposal and favour the University with a report. The committee consists of Mr. W. C. Wordsworth, Mr. C. C. Biswas, Professor P. N. Banerjea, Mr. S. P. Mookerjee and Professor P. N. Ghosh.

* * *

VIII. A NEW PRIZE

Babu Rajendranarayan Acharyya Chaudhuri of Muktagacha, Mymensingh, has offered to create an endowment of the value of Rs. 2,000 in memory of his father, the late Hemendranarayan Acharyya Chaudhuri, for the award of a prize of books to the girl student who obtains the highest number of marks at the Matriculation Examination and continues her studies in an affiliated college.

* * *

IX. NEW FELLOWS

Lt.-Col. E. W. O'G. Kirwan, I.M.S. and Mr. Jitendralal Banerjee, M.A., B.L., M.L.C., have been appointed Fellows, *vice* Dr. Birendranath Ghosh, M.B., and Principal Rabindranarayan Ghosh, M.A., respectively. Lt.-Col. Kirwan has been attached to the Faculty of Medicine and Mr. Banerjee to the Faculties of Arts and Law. Sir Rajendranath Mookerjee has resigned his fellowship and his place has been taken by his son, Mr. Birendranath Mookerjee, M.A., A.M.I.E.E., who for several years has been an added member of the

Faculty of Engineering. Sir Rajendranath had served the University in many directions for a long number of years and it was in the fitness of things that the Syndicate should have recorded their deep appreciation of his valuable work.

We extend a cordial welcome to the new Fellows.

* * *

X. Mr. Khsitishchandra Chatterjee

On the recommendation of the Syndicate the Senate have appointed Mr. Khsitishchandra Chatterjee, M.A., an Honorary Reader, to deliver a course of lectures on *the History of Sanskrit Grammar.* Mr. Chatterjee is a Lecturer in Sanskrit in the Post-Graduate Department and has made a special study of the subject he proposes to deal with. By reason of his scholarship and attainments Mr. Chatterjee fully deserves this recognition.

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XI. Arbitration Board

On the recommendation of the Syndicate, the Senate have extended the term of the Arbitration Board for a further period of one year from January, 1934.

* * *

XII. Teaching of Italian

The Royal Consul-General for Italy has addressed a letter to the University stating that for the encouragement of the study of Italian he will offer two scholarships of Rs. 10 each per month tenable for two years to the two students who obtain the first two places in Italian at the Matriculation Examination and take the same language as a subject for the Intermediate Examination. The Italian Government have placed at the disposal of the University the honorary services of a capable Italian Scholar, Dr. C. Riaudo, who takes regular classes in the subject. The Consul-General has informed the Registrar that in view of the fact that the University have not to contribute anything towards the salary of the lecturer, the University might agree not to charge any tuition fees from *bona-fide* students who may read Italian. It is needless to add, the Syndicate have thankfully accepted the offer and also the suggestion.

The Principals of affiliated colleges in Calcutta may kindly bring this matter to the notice of their students who may obtain further information from the Registrar or the Secretary to the Post-Graduate Department.

* * *

XIII. S. L. C. Examination, Nepal

On an application made by the Director of Public Instruction, Nepal, the Syndicate have recognised for a period of two years the S. L. C. Examination of Nepal as equivalent to the Matriculation Examination of this University on the same conditions as applicable in the case of the Patna Matriculation Examination.

* * *

XIV. Results of Medical Examinations

The following is a tabular statement of the results of the different Medical Examinations held in November, 1933:

Examination.	No. Registered.	Absent.	Expelled.	Passed.	Percentage. (i) This Exam.	Percentage. (ii) Last Exam.
Pr. Sc. M.B. ...	71	2	*Nil*	58	84·1	71·2
1st M.B. ...	96	1	1	53	56·3	63·7
2nd M.B. ..	88	1	*Nil*	54	62·2	71·2
3rd M.B. ...	71	*Nil*	*Nil*	51	71·8	83·7
Final M.B. ...	204	2	*Nil*	65	30·7	23·5

None obtained honours in any examination except one who obtained honours in Forensic Medicine and Hygiene at the Third M.B. Examination.

It will be noticed that a high percentage of failure at the Final M.B. Examination continues to be a marked feature of the results. The attention of the examiners was drawn to this matter in June last and certain proposals made by them are now under consideration of the University. There are only two Medical Colleges affiliated to the University in Bengal and it is hardly creditable to the institutions themselves that after six years of continuous training, such a large number of students should be unsuccessful at their final examination.

* * *

XV. FACULTIES' REPRESENTATIVES ON THE SYNDICATE

The Faculties of Arts, Science, Law, Medicine and Engineering have elected their representatives on the Syndicate for 1934. The members are the same as before, except that Mr. A. H. Harley, M.A., Principal, Islamia College, has gone back to his old place, being nominated by Maulvi A. F. M. Abdul Kadir, M.A., the sitting member. An unusual feature of this year's elections was that there was no contest for any of the seats. One additional name was proposed in the Faculty of Law but the member ultimately withdrew his candidature.

* * *

XVI. A LADY RESEARCH SCHOLAR

The Senate have sanctioned the creation of an additional Research Scholar for one year on a salary of Rs. 75 per month.. This has been awarded to a brilliant lady graduate of the University. Miss Roma Bose, who passed the M.A. Examination in Philosophy in 1933, having stood First in the First Class. Miss Bose comes of a talented family. Her grandfather was the late Mr. Anandamohan Bose, one of the greatest Bengalis of his generation, a true lover of his country and an eloquent speaker, whose services to the cause of education Bengal still remembers with gratitude. We offer our cordial congratulations to Miss Bose and we trust this recognition shown to her by the University will inspire other lady graduates to devote themselves to higher academic pursuits.

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STUDENTS' P. G. A. COMMON ROOM

XVII. TWO UNIVERSITY NOTIFICATIONS

(i) *Devendranath-Hemlata Gold Medal*

Applications have been invited from candidates for the competition for the Debendranath-Hemlata Gold Medal for the year 1933. The competition for the medal is limited to M.A., M.Sc., Ph.D., D.Sc., M.D., D.L., M.E., M.O. and M.S. of not more than three years' standing, and the standard of physical fitness will be determined by the examination of the health of the competitors by the Students' Welfare Department of the Calcutta University as well as by application of such tests as may be decided upon by the Committee appointed for the purpose by the Syndicate. Such applications from the entrants for the competition must reach the office of the Controller of Examinations by the 15th January, 1934.

(ii) *Guruprasanna Ghosh Scholarship*

Applications have also been invited for the Guruprasanna Ghosh Scholarship for study outside India to be awarded in the year 1934, which must be submitted in the prescribed form to the Registrar, Calcutta University, not later than the 1st February, 1934. The scholarship is intended for such young men as may desire to specialise in some subjects of Arts or Science, the cultivation of the knowledge of Agriculture and of the Industries of Europe and America or the East. Information regarding qualifications of a candidate for the scholarship is contained in the Calendar (pages 444-448, edition of 1933). The prescribed form may be had on application at the office of the Registrar.

* * *

XVIIII. AN INDIAN DEBATING TEAM

We republish below a letter which recently appeared in the columns of the *Statesman* written by Mr. T. S. Sterling, M.A., who was for many years Professor at Presidency College and for a short period its Principal. Those who knew Mr. Sterling would recall with pleasure the genuine interest taken by him in the welfare of Bengali students. We are in entire agreement with the proposal of Mr. Sterling; in fact a similar suggestion was made in these columns last month while we had the pleasure of commenting on the debate held at the University between Bengali students and the representatives of the British Universities. It is generous on Mr. Sterling's part to offer a donation of Rs. 100 ; we believe some donations may also be raised in this country. But we should like to know how the proposal will be received by the British Universities themselves. When their representatives visited this country, the Indian Universities contributed towards their expenses and also arranged for their board and lodging. Perhaps Mr. Sterling may persuade the Bureau of the Universities of the British Empire to take up this matter ; he was for some time its secretary and also possesses first-hand knowledge of the equipments of the Indian student.

Mr. Sterling's Letter

To—The Editor of the "Statesman."

Sir,

I note, in a recent issue of the Overseas Edition of the *Statesman*, that an English debating team has recently visited Madras and Calcutta.

I beg to suggest that a team of students from the University of Calcutta be sent to England. Such a team would give students in English Universities some idea of the proficiency in English which is attained by Bengali students. It is a pity that the high standard reached by Bengalis is not more widely known.

If my proposal is put into effect, I consider it eminently desirable that the team should spend a week in Egypt where it will be warmly welcomed by my old pupils of the Egyptian University. The high standard of education reached by Bengalis is insufficiently known in Egypt.

I am prepared to contribute Rs. 100 (one hundred) to the cost of the tour.

Yours, etc.,

T. S, Sterling,

Retired I.E.S. (*Bengal*).

Nice, *December* 5.

A CORRECTION

"*Kāliya-daman*," the tri-colour frontispiece of our last December issue (1933) as well as two other mono-coloured pictures included in the article, "Artistic Renaissance in India," of the same number were reproduced by kind permission of Mr. G. S. Dutt, I.C.S., from an old scroll-painting in his possession.

Calvin Coolidge was right

Calvin Coolidge, ex-President of the United States, had something to say about the way advertising. He described his personal experience as a boy to illustrate how advertising widens one's horizon and creates those desires which lead to material and cultural progress.

“WHEN I was a boy in the hills of Vermont twelve miles from the railroad the only merchandise I saw was in the country store. But my horizon was widened by certain publications containing pictures and descriptions of things that appealed to youth. I read and bought. The man who supplied them became rich and died a great philanthropist. **He advertised.**

“It is essential in the first instance to make good merchandise. But that is not enough. It is just as essential to create a desire for it. **That is advertising.**

“The person or association of persons who can produce that combination of excellence and demand is performing a real public service. They enlarge the mental horizon and provide new forms of utility and beauty. The material benefits pass over into spiritual benefits. Culture and charity are the by-products.

“........The only way for the people to become acquainted with what they want is through judicious advertising. **Goods not worth advertising are not worth selling.”**

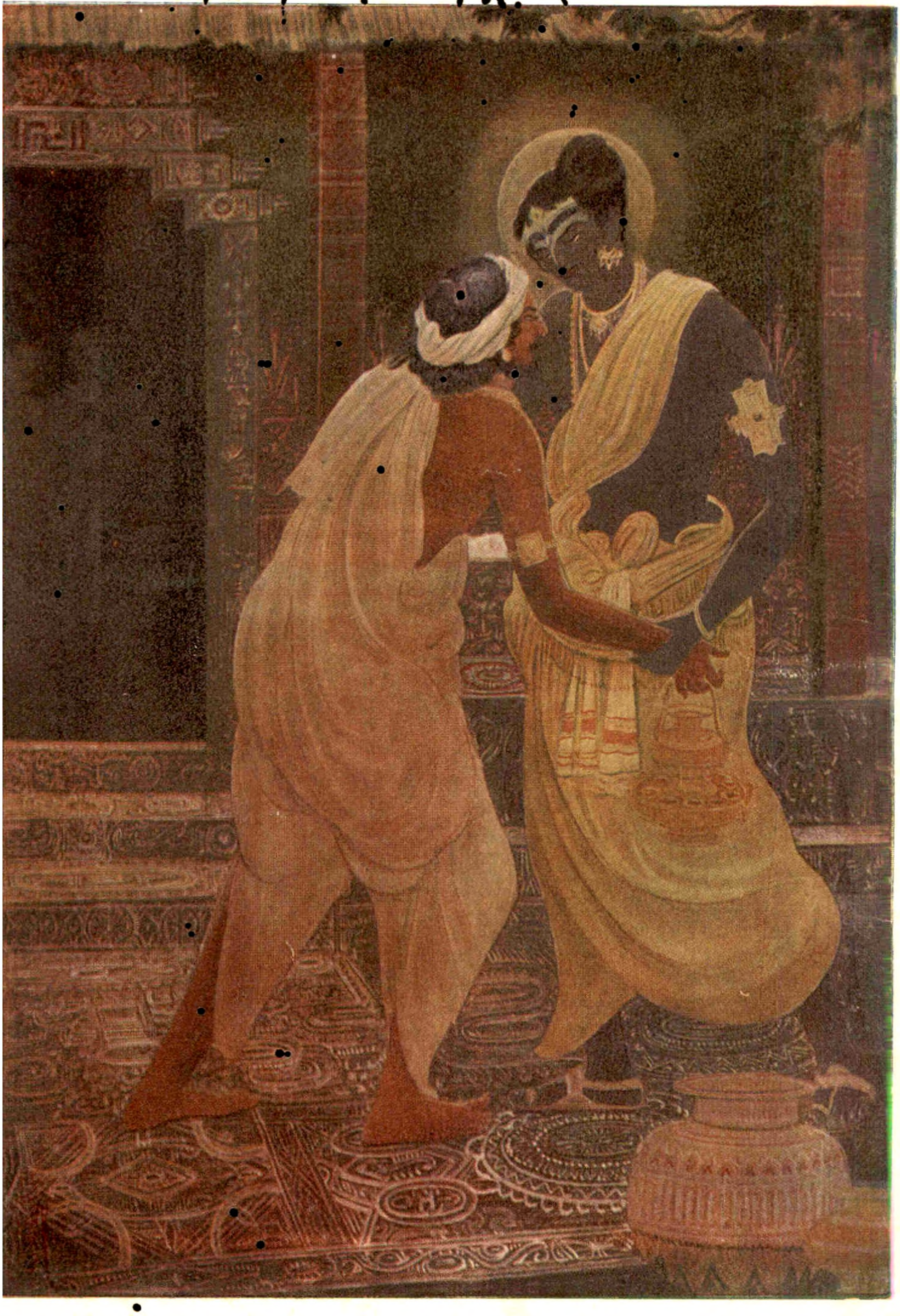
CALVIN COOLIDGE.

—and the most direct and economical way to advertise is in magazines that *concentrate* in the fields you want to reach, such as **THE CALCUTTA REVIEW** as examples of high class publications.

HOME TAGORE & CO.,

SOLE ADVERTISING AGENTS :

“THE CALCUTTA REVIEW”



SRIKRISHNA AND VIDURA

By

Pramode Kumar Chattopadhyaya

THE
CALCUTTA REVIEW

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STUDENTS' P. G. A. ROOM

LOCAL SELF-GOVERNMENT

By Prof. G. Montagu Harris, O.B.E., M.A.

London

AS the subject upon which I am to speak to you is "Local Self-government" it would seem desirable that I should in the first place say what I mean by that term. I do not include the government of any Federated States and therefore the different states of America or Australia or the provinces of Canada or the cantons of Switzerland do not concern us, for each of these states or provinces, as the case may be, has its own system of local government. What I shall be mainly dealing with will be what we may describe as Municipal or County government in those countries in which the local authorities administering such government have a representative character and a definite responsibility.

Now most of these bodies have to deal with practically the same matters whatever the country may be, but the form of their constitution depends very largely upon the history and traditions of the people, the geography, the climate, and other circumstances of that description. Therefore, it can never be said that the form of government which is suitable for one country is necessarily suitable for another. At the same time every country can learn, from others, ways of dealing with municipal problems which may in some respect or other be adapted to their own circumstances, and therefore a knowledge of what is going [illegible] local government in other countries must be of value to every local administrator.

In order to supply information of this character, the International Union of Local Authorities, at first called the International Union of Cities, was established in Brussels in 1913. Since the War it has grown rapidly and now includes some 40 countries. It holds periodical congresses at which specific subjects are discussed, but its chief value is as a clearing house of information, which enables it to reply to questions put by any member as to the method of administration of any branch of local government in any country affiliated to it. It must be clearly understood that the International Union does not advocate any particular form of government—it merely supplies information, and it is from this point of view that I shall describe to you, merely as information, some of the principles and broad methods of administration practised in different countries,

I wish particularly to impress upon you that, if I should appear to mention any detail as being good in itself, I do not mean to imply that it would be necessarily good for India, for I am too ignorant of the circumstances of India to have any opinion myself on the subject, and it is for you to judge whether and how far the information which I may give you will be of service. I am quite certain of this—that it would be useless to import any administrative method from England, Germany, or any other country simply because it works well in England or Germany. You need to examine and find out whether it would be suitable to your own circumstances and in accordance with your history and traditions—if not, it is highly probable that you would be better without it.

There are, in my opinion, four main systems of local government—the British, French, German and American—and I propose to give you the main principles of these four types.

Great Britain is almost universally looked upon as the home of local self-government and yet the most characteristic features of its system have not been adopted by European countries. These characteristics are—the election, practically by adult suffrage, of large councils for each local governing unit, the members of which are unpaid, the councils themselves having full responsibility both legislative and executive. The Mayor or Chairman has no greater powers than those possessed by any other member of the council except the right to preside at their meetings. The paid officials are permanently appointed by the councils, whose servants they are, obliged to carry out the councils' orders. The councils work largely by committees, which meet more frequently than the councils themselves and often have certain executive powers. The paid officials attend the meetings both of the councils and committees, but are never members of either.

As regards the areas of administrations, 70 or 80 of the largest cities are known as County Boroughs and are completely independent of the counties in which they are situated. The remainder of each county is governed by a County Council which exercises powers over both the urban and rural areas in it with the exception of the county boroughs, but the minor authorities in the county—that is to say, the non-county boroughs and the Urban and Rural District Councils, have certain powers of their own mainly relating to public health, whilst the rural districts are again subdivided into Parishes, which themselves have councils with certain limited powers. The powers of every local authority are defined by statute and no authority can do anything for which it cannot show express attribution of the power in an Act of Parliament.

Recent developments, especially the invention of the motor car leading to long distance road traffic, have made it clear that for many purposes large areas are required for local government purposes, and as a result the most recent Local Government Act, that of 1929, conferred upon the counties and county boroughs all the powers relating both to roads and to Poor Law which had previously been exercised by smaller authorities.

In England there is only one form of local tax available—the tax on the annual value of land and buildings, known as the rate. No other taxes may be levied, but the amount of the rate is entirely at the discretion of the local authorities, except in the case of the parish councils. It is said sometimes that it is not fair that owners of lands or houses should be the only people to pay for the expenses of the local administration, but this unfairness is relieved by the system of Government grants, since these grants are paid out of the general Exchequer funds, which are fed mainly by the income-tax.

Now, four years ago a very great change was made in the form of the government grants. Formerly, these were given for specific services and they were given, as Americans put it, on a matching system, or "pound for pound." In other words the central government contributed an amount equal to what was raised by the local authorities out of their own resources. But it was found that this told heavily on the poorer bodies with their limited resources, while the rich ones could draw larger amounts from the central authority, and therefore those authorities which most needed financial assistance got the least. This was not at all satisfactory for the country. Therefore a new system was adopted in 1929 under which these separate grants for specific purposes were abolished, except for police and education, and a new grant was substituted, which is called the block grant. The amount of that grant is based primarily on the population of the district, but other factors are taken into consideration of which one is the number of insured men and women unemployed. Another factor is the rateable value per head of population. Another is the number of children under school age in population, and a fourth, in the country districts, is the mileage of public roads.

When the central government gave grants for specific purposes it was considered necessary to see exactly how that money was spent in every detail. Now the block grant is given without such meticulous examination. Power is still reserved to the Minister of Health to refuse grants, if the administration of local authorities is not satisfactory, but it is very unlikely that that power will be used. Whether with all these factors the new system will result in the poorer districts getting the financial assistance they need, it is not yet possible to say, but the system will be revised in five years' time.

Now the question of the control of the central government over the local authority is a matter which is of interest. I know there are some people who say that centralisation is increasing in England. I do not believe it. I have been a servant of the local authorities for 17 years and of the central government for 12 years and have therefore been able to look at the matter from both sides and I think that the tendency is to reduce rather than to increase centralisation. Inspectors go about from county to county for different purposes but the local authorities do not seem to take any objection, and the relations generally between central and local officials is one of partnership in a common undertaking. The audit of the accounts by some unprejudiced persons outside the local authority itself seems an obvious necessity in order to ensure compliance with the law. The boroughs of England have still the right to nominate their own auditors, which, to me, seems anomalous. The business of the government auditors is merely to see that the finance is properly carried on. If anything is proved to be wrong, the members of the council are individually responsible and may be surcharged. It is necessary to have something of that sort. It would be no good to have an audit unless somebody were made responsible. So far as I know England is the only country where there is a complete audit system by government, but audit is carried on by the government in some countries while in others an audit system is organised by the unions of towns.

The British system of local government is generally followed in the British Dominions, Canada, Australia and South Africa, although they have smaller councils, and as a general rule, the control by the central government is not so great as in England.

Now in France on the other hand the local government is marked by complete centralisation. The great desire is to make the nation one, and for that reason everything has been centralised in Paris. The whole country is divided into communes and departments the latter corresponding to the English counties, but there are distinctly subordinates to the head of the department, who is called the Prefect and is appointed by the central government. In fact he represents within his department each department of the central government. The appointment is distinctly a political one. As soon as government changes every prefect might be dismissed and a new one put in his place but this does not happen in practice. As government nominee the prefect is expected to support the government that is in power. He has enormous power, not only over the department as such but over every commune within it, even including the largest cities, for these are as, " county boroughs," as in England, independent of the department, with the exception of Lyons. Every budget estimate has to come to the prefect to receive his approval. He appoints a large number of officials. He appoints all school teachers in the department. The control he exercises is therefore very considerable. The Mayor is for police and certain other purposes an agent of the central government and can be suspended by the prefect of the District. Therefore, though elected by the people, he is distinctly under the control of the central government.

The main financial resources of the French local authorities (as in most European countries) has hitherto been additions to certain of the national taxes, known as " certains additionals " and the assignment of certain proportions of the produce of other national taxes. It is intended, however, next year to abolish this system and to base the local revenues mainly on a land and building tax.

Changes of far-reaching importance in the domain of local self-government have taken place in Germany since Herr Adolph Hitler came into power. But I wish to say something about the former local government in Germany, because it compares in an interesting way with that in England and in France and its ancient system is one which Germany has reason to be proud of. In Germany there is one side of local administration which was not carried on as part of local self-government. I mean the Police or "Polize," an organisation not only concerned, like our police, to prevent or detect and punish crimes.

There are in Germany many different kinds of police, building police, market police, morals police and so forth. All these are under the central government or its agent, the country being divided for this purpose into very large districts, each of which has at its head a President, who is a state official himself subordinate to the head of the province, who is called the Over-president while in the towns the Burgomaster, who is elected for 12 years, occupies a dual position, for he is on the one hand the head of the local authority, while on the other he is a state official, locally responsible for the police. He therefore was always the real governing power in the town, even when there was an executive body of paid officials called the Magistrates, for the elected council had in the main only advisory powers, except as regard control over financial policy. In the rural communes much the same system existed but in the circles, or *kreise*, which correspond to the English counties, the head called *Landrat* is even more definitely than the burgomaster a state official, corresponding to the French prefect. In Germany, however, the larger towns are independent of the counties and resemble the English county boroughs in this respect.

In view of the "police" system, the extent of German local self-government is not so wide as in England but on the other hand in one respect it is freer. The town council can do anything it likes which it thinks for the good of the community (outside police functions) provided it is not expressly forbidden by law. That is contrary to the position in England, where local authorities may exercise only such powers as have been expressly granted by Parliament. In Germany, therefore, it was much easier to run trading concerns of all kinds, shops, factories, theatres, hotels, and so forth, while in England for any such purpose it is necessary to promote a bill in Parliament.

In Germany it is held to be essential to have one single person responsible. The idea of a whole council being responsible as in England, is incomprehensible to the human mind. Moreover, it is the practice to have a whole hierarchy of officials one above the other, which results in great complication.

As regards finance, the position as between the central government and the local authorities was completely reversed by the revolution.

Formerly the local authorities had original powers of taxation independent of the Reich. By the Weimar constitution of 1919 the central government was given power to deal with all forms of taxes which could in any way affect the Reich. There have been various methods of financial organisation in the subsequent years. The main principle is that the central government, having taken what it wants, give grantsto the provinces and through them to the *"kreise"* or counties and the communes get what is left. The local income-tax, which was formerly the main source of local revenue, has been abolished, but a poll-tax has been recommended in its place. The communes are finding it very difficult to get enough to carry on the essential administration and have been obliged to cut down many of their services.

Since Hitler came into power, I understand that great changes have been made, though having been travelling since February last, I have not been able to get the details. For the time being at any rate local self-government seems to have been completely abolished, for I am told that not only are all burgomasters now appointed by the central government instead of being elected, but that there are now no elected councils of any kind. In this Hitler seems to be following the example of Italy, where, since the Fascist regime, every commune is absolutely ruled by a single person called the *"podesta,"* who is appointed by the central government. There is also, in each commune, a *"consulta"* or council, but the members of this are also appointed by the higher authority and it has only advisory powers.

Now I come to the American system. The United States is a very large country and each state has its own system of local government, which is fixed by the state constitution. In many cases these constitutions are serious obstacles in the way of provincial reform. They were drawn up when social life—and, in particular, means of communication—were completely different from what they are to-day and yet it seems often impossible to alter them so as to make them suitable to modern conditions.

Another difficulty in the way of reform is the adherence of the American people to the principle of the separation of legislative and executive powers which we in England do not think to be conducive to good government. Election of officials by the people for short terms of office is a standing evil. Because of the party system election and appointments depend upon a man's political proclivities instead of on his fitness for the post. Corruption has been rampant and unfortunately people do not seem to object to those in office accepting bribes, yet dishonesty of this kind is completely fatal to good government.

Happily there is at the present time in America a very strong movement in favour of the reform of local government. Many organisations exist for this purpose and many cities are able to show that they can carry on really satisfactory, honest and efficient administration. Until recently the most usual form of municipal government was a mayor elected at large and a council or commission of five to seven members, similarly elected. The scope of powers and duties of the local authority was laid down by the state constitution and the charter of the particular municipality, but apart from that the municipalities were very free of outside control, the mayor being the "executive" with very wide powers. Local finance in the United States is based almost entirely on a tax on the capital value of land and buildings—not the annual value as in England.

The most recent method which has been introduced and is growing in popularity is that the people elect a commission consisting of 5, 6 or 7 persons, which appoints a City Manager to serve for a term of years according to the provisions of the charter adopted. The city manager, as soon as he is appointed, is responsible for the day-to-day administration and for the appointment of subordinate officials. He can be dismissed by the council and in some cases he may be called upon by the majority of electors to resign, but so long as he is there he is the one man responsible. I had the privilege of attending the annual convention of city managers at Chicago, when for two days we had five-minute speeches from one after another and I was therefore able to judge the different types of men and their attitude towards their work. Each seems to wish to make out his city the best and that is the sort of spirit one likes to see.

I am not prepared to say that the city manager system would be good everywhere. I am sure it would not be accepted in England, for it would overthrow some of our most cherished traditions, but there is no doubt that, in almost all those American cities in which it has been tried, it has proved a success and has resulted in an efficient, economical and pure administration.

I was constantly asked in America whether it was true that our concillors served without pay and yet made nothing out of their position. I was able to reply that, generally speaking, our government was nearly free of graft and corruption, though of course, human nature being what it is, incidents of the kind sometimes do occur. I was then asked the reason for this freedom from corruption, and I said that I thought it was due to the force of public opinion. Of course one might have laws against improper action by members or officials of local authorities and those laws must be strictly administered, but they will be of little use unless there is a public opinion which condemns such members or officials if they are false to their trust. Such a public opinion has existed in England for a long time, but the Americans have already shown that it can be inculcated by deliberate efforts within a short period. This was done, for instance, in the case of Cincinnati. There a sound public opinion has been deliberately created and maintained, with the result that one of the most corrupt municipalities has, within ten years, been turned into a model for the world. Whether or not the precise form of government which Cincin nati has adopted (that of the city manager) is suitable elsewhere does not matter. The point is the value, for good local government, of sound public opinion.[1]

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[1] Being the first of a course of three Readership lectures on "A Comparative Study of Local Self-government and Regional Planning" delivered at the University of Calcutta in January, 1934.

CONVERSION AND RECONVERSION TO HINDUISM DURING MUSLIM RULE

(From Persian and Arabic Sources)

By PROF. SRI RAM SARMA, M.A.
Lahore

I.

It used to be the common belief even among students of history that Hindus never admitted people belonging to other religions to their fold. But a more careful study of our sources has now changed that view and it is no longer fashionable to think of Hinduism as a religion wherein only those had a place who were born into it. Most of the evidence from the Hindu period in this connection has been brought together by Prof. D. R. Bhandarkar in his article on *Foreign Elements in Hindu Population*[1] and those interested in the subject may turn to its pages for fuller information.

But it is still commonly held that Hindu admissions of non-Hindus stopped with the advent of Muslims in this country. The following pages make an attempt at investigating this problem from the pages of Muslim chronicles intent more upon recording the victories of their co-religionists than the conversions of non-Hindus to the Hindu fold. They were not at all interested in this question and when we get some light shed upon this aspect of affairs it is but accidental. Another thing must be remembered in this connection. Under Islamic law the conversion of Muslims to other faiths was a capital crime.[2] One can therefore very well appreciate the courage and the fate of those Hindus who may have any intention of converting Muslims to their own faith. Even the reconversion of converted Hindus from Islam was a crime, and thus if we do not find any great movement for the conversion or reconversion of non-Hindus to the Hindu fold we should not be very much surprised. We should hold these artificial barriers created by Muslim law responsible for this state of things rather than hold Hinduism responsible for its being forced to shut its doors to non-Hindus.

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[1] *Indian Antiquary*, 1911, pp. 7 to 37.

[2] Tritton, *The Caliphs and their Non-Muslim Subjects*, pp. 181 to 185.

But the surprising thing is that even under these adverse conditions we do find recorded examples of conversions of non-Hindus to the Hindu fold, and the reconversion of the Hindus to their old religion after they had once accepted Islam. The cases recorded by Muslim chroniclers are no doubt few and far between but they make for the belief that a larger number of cases might have occurred which these annalists did not try to record. Any way it is no longer possible to believe in the face of the instances quoted below that Hinduism had exhausted its proselytizing energy before the advent of the Muslim in India.

1. The Arabs conquered Sindh in 712 A.D. Under Caliph Umar II (717 to 724 A.D.) many Hindus in Sindh were converted to Islam. But when under Caliph Hisham (724 to 743 A.D.) Tammim was the Governor of Sindh, many of these Hindu converts to Islam were reconverted and admitted into the Hindu fold. We have no details of these conversions, the Arab chronicler of the early conquests of Islam, Al-Biladuri is content to record the fact that Tammim's successor, Hakim, found that the people of India except those of Kassa had returned to idolatry.[1] Thus there was no bias among the Hindus at this time against the reconversion of their co-religionists if they once changed their religion.

2. But the Hindus in Sindh were not simply content with welcoming their erstwhile Hindu brethren alone. They converted many—how many we have no means of estimating—Muslims as well to their faith about this time. ' After the recall of Mohammad bin Qasim,' says Sir Denison Ross, ' the Muslims retained some foothold on the west banks of the river Indus, but they were in such small numbers that they were gradually merged into Hindu population.' In Mansura (the capital of Sindh) they *actually adopted Hinduism.* Under Hakim the Muslims retreated from Sindh as "they had ho place of security in which they could take refuge." He built a town on the other side of the lake facing India. ' This he made a place of refuge and security for them and gave it the name of Al Mansura, the secure,' [2] we can well imagine what must have happened. When the retreat was ordered many of them may have either been left behind or cut off from the main army. Naturally they had to make the best of their position. Thus cut off from their co-religionists they could not, so they may have argued, exist in security. Their only salvation, it must have appeared to them, lay

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[1] Elliot, Vol. I, p. 126.
[2] Sir Denison Ross, *Islam*, p. 18.

after 1375, against a Brahman at Delhi. He had set up, so it was reported, some idols made of wood. These were publicly worshipped by Hindus and some Muslims who could have been admitted to Hindu worship only if they had been converted to Hinduism. All doubts on this point are removed by the further assertion that some of these Muslim worshippers, ladies mostly, had been converted to Hinduism.[1] Thus here is a record of a Brahman converting Muslims to Hinduism and admitting the converts to public worship in his temple.

With his fate we are not here concerned. Firoz Shah burnt him at the stake with his idols.

7. Another case involving the reconversion of 2,000 Brahman girls occurred in the south about the end of the fourteenth century. The Rajas of Vijaynagar were always at war with their Bahmani neighbours. In 1398-1399 (801 A.H.) Dev Rai of Vijayanagar invaded the territory of his Muslim neighbour. He was defeated in the struggle that ensued and 2,000 Brahman girls were made captives by the armies of Feroz Shah Bahmani. This compelled the Raja to sue for peace as the Brahmans demanded that their girls be restored to them from their Muslim captors. A treaty was at last signed, 1,00,000 Huns were paid by Dev Rai and the girls were then released.[2] Now it stands to reason that as soon as the girls were made captives they must have been converted, however, nominally, to Islam. That the Brahmans should not only re-admit them to the Hindu fold but actually demand their restoration proves that the present ideas about the attitude of the Hindus to readmission of converts is of recent growth.

8. The next case occurs in the fifteenth century and involves the reconversion of thousands of Hindu converts to Islam. Zain-ul-Abdin who ruled in Kashmir from 1424 to 1460 allowed the Brahmans to reconvert those Hindus who had been forcibly converted to Islam during the reign of his predecessor or who were otherwise willing to be reconverted. It is necessary to remember here that as a result of the lifting of the ban, many Hindus were re-admitted into the Hindu fold. Further it proves that the real reason why such conversions were not more common was not the reluctance of the Hindus to re-admit their co-religionists to their fold but the religious policy of the Muslim kings which made such reconversions a capital offence. So shocked are the Muhammadan annalists at the liberality of this

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[1] Asib, *Tarikh-i-Firoz Shahi*, p. 3880.

[2] *Firishta*, p. 311.

king, that a story had to be invented to explain it.[1] We are told that Zain-ul-Abdin who allowed these reconversions was in reality a Hindu Yogi who had, at the death-bed of the king, projected his own soul into the body of dying Zain-ul-Abdin. If anything this explanation strengthens the contention that there was no strong feeling among the Hindus against the reconversion of their brethren who may have previously given up their faith.

9. Shah Jahan's reign contributes several interesting examples of the conversions of the Muslims to the Hindu faith. While Jahangir was returning from Kashmir he discovered that Hindus married Muslim wives who were burnt at death. Thus it is clear that at their marriage they were regularly admitted into the Hindu fold. Shah Jahan imposed a fine if such Hindus as had married Muslim wives did not abjure their faith and accept Islam. This source of admitting non-Hindu element into the Hindu population was responsible for the conversion of a large number of Muslim women. For we find that when Shah Jahan ordered that the Hindus could keep these wives only if they accepted Islam, 5,000 conversions to Islam took place in Bhadnor alone.[2]

10. But this custom was not confined to Kashmir alone. Down in Gujerat Shah Jahan again discovered the same complaint. Here the disease was not so widespread for only 70 women were found living in the houses of Hindus having been admitted to the Hindu fold.[3]

11. But other places in the Punjab were also found where this custom of marrying Muslim girls was prevalent among the Hindus. From the rest of the Punjab 400 such cases were reported on investigation.

This happened in his seventh year.[4]

12. In the 10th year he again discovered Dalpat Rai, a Hindu of Sarhand, indulging in this forbidden practice. He had admitted one man and six women to Hinduism, and gave these converts new names. On the complaint of the Qadi, Shah Jahan asked him to embrace Islam which he declined to do and was executed accordingly.[5]

13. We have another case for Aurangzeb's reign. A Hindu of Hoshiarpur in the Punjab was converted to Islam and lived as a

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[1] *Khulasut-ut Tawarikh*, pp. 388-389.
[2] Qarvini, *Badshahnama*, f. 444 *b*, 445 *a*
[3] *Ibid*, f. 445 *b*.
[4] *Ibid*, f. 562 *a* and *b*.
[5] *Ibid*.

REACTION AGAINST THE ROMANTIC CRITICISM OF SHAKESPEARE

By PROF. EMILE LEGOUIS

Paris

ROMANTIC criticism had made Shakespeare into a god. It revered his text as a Bible. The German commentators had taken to, and introduced the habit of, discovering in it a philosophy which went deeper and deeper on examination. For him who knows how to read these works, all truth lies contained there and nothing is there in them but the truth. The characters of his pieces were creations as real as living beings, while thay were superior to them by the light which the poet's genius had shed on their consciousness. The question was not so much to criticise them, as to interpret and understand them. Coleridge, Lamb, Hazlitt had given an English voice to a like admiration. Victor Hugo, heightening the note, had gloried in admiring Shakespeare "*commune bête* as a beast would." A hundred spirits, more moderate by nature, had repeated in a minor tone this hymn of confident adoration. And the sounds of the cult continue to make themselves heard to-day in many and many a page, where the echoes of romanticism are still perceptible.

Yet, when romantic exaltation became weaker and the realistic spirit waxed in strength, it was inevitable that there would be reaction in the matter of Shakespearean criticism as in all other things. The God of the Theatre was brought down to human dimensions. No more superstitious cult. His text, his intrigues, his scenes, his characters appeared before the tribunal. It was admitted that his work was the work of man, therefore faulty and that it had its wear and tear. The poet was undoubtedly superior to his contemporaries, but, after all, of the same substance with them, resorting to the same artifices and to be tried by the same laws.

What was high-flown and excessive in romantic criticism now roused suspicion or provoked a smile. In place of the dithyrambs people required statistics. They paid homage to the biography of the

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[1] Translated by Mr. Priyaranjan Sen, M.A., Lecturer, Calcutta University, with permission of the author from an article which appeared in the *Essays and Studies by Members of the English Association*, Vol. XIII.

poet by Sidney Lee because it was, above all, documentary, re-assuring by the platitude of its details and by the all-ordinary physiognomy that it imparted to the hero. Towards the same time an analysis, more and more meticulous, persistently forced itself on the very text of that Bible, the first folio of 1623. If this text is to-day held by many as suspect in many of its pages, if one admits that it has mixed up scenes truly Shakespearean with those which the poet has only retouched, with others also which contain nothing of him, then how can one reason on this medley as at the time when the first folio was accepted on the face of it and without reservation ? How can one base on the moving ground the enthusiastic commentaries formerly devoted to the genius which was supposed to have presided at the organisation of each drama and at the presentation of each character ? Undoubtedly, this scepticism without regard to the text may be reconciled with the highest admiration for the author. One is even justified in saying, that in the case, for example, of Mr. J. M. Robertson, the cult is all the more fervent for being purified by repeated exclusions. Mr. Robertson wishes in fact to snatch away from Shakespeare everything in the folio which appears to him unworthy of his exalted idea of the poet. He exaggerates in a sense the romantic dogma of Shakespearean impeccability, but he is convinced at the same time of the extreme inequality of the work wrongly attributed to Shakespeare in its entirety and he holds as detestable many passages which had long shared in the eulogies freely addressed to the poet. He is, on his part, the worshipper of the supreme Shakespeare who would have produced nothing but the exquisite essence of the work associated with his name. For him, as for some people, the romantic cult then lives, but on the condition that the book should be thoroughly recast, purged of improper additions, weeded of errors and superfluities—a curious combination of scepticism and enthusiasm, from which it may be asked if the figure of a divinity comes up anew or if the god of the past does not fade into an impalpable smoke.

But the rupture with the romantic past is the neatest in the recent studies on the characters of Shakespeare's plays by Levin L. Shücking [1] and by Elma Edgar Stoll.[2] With them one has often the impression of a return to the judgment of the classical school. We are snatched from the ecstasies of the nineteenth century. From the

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[1] *Die Charakterprobleme bei Shakespeare*, Leipzig, 1919. English Translation under the title of the *Character Problems in Shakespeare's Plays*, London, 1922.

[2] *Shakespeare Studies*, New York, 1927.

II

But the battle which Mr. Stoll wages with so much ardour against romantic criticism has perforce put into him the spirit of the combatant. Though his book may not have been composed as a systematic treatise and offers itself as a small, discursive series of articles, it is a veritable thesis that he maintains in it. He takes up the rôle of the advocate, not of the judge. He is not impartial on all occasions. He does not always pay to adverse arguments the attention they deserve. From the beginning in order to establish that Shakespeare's dramas were not held in high esteem by his contemporaries, he undervalues the evidence of contemporary admiration which we possess. He only speaks in a parenthesis of the famous judgment of Meres and seems to hold it sufficiently cheap. It is nevertheless rather safe to conclude from the fact that he who was socially a mere actor was placed in the first rank by a Master of Arts of Oxford and Cambridge, that Shakespeare must have been quite popular as early as 1598. Thus may one, without reading new ideas into old texts, consider the reiterated cavils of Ben Jonson, together with his magnificent final tribute, as so many signs that he found in Shakespeare the greatest of the rivals. But Mr. Stoll, for the needs of his cause, rather stifles these strong presumptions, in order to insist on the contrary indications.

When Mr. Stoll gets to the core of his subject, he shows still, on more than one occasion, his partiality of an advocate. He does not find in Shakespeare, it seems, any superiority over his rivals for what is there in him of profound observation and psychological truth. The idea that any of his characters may, by sheer intuition, reveal a soul independent of the purely theatrical intentions of the author, appears to him quite ridiculous. He rallies Mr. Hudson for having put forward the idea that, in certain moments when he appeals to our common humanity, Shylock got "too much" for Shakespeare. In fact, for Mr. Stoll, Shylock is and should remain, from the beginning to the end, without hesitation, a villain odious and at the same time grotesque. At least he was nothing else for Shakespeare and for his audience. It is only our sentimental age which would have some gleams of the pathetic in the character.

Is it necessary to accord this to him? Has there been between the generations that gulf which such an idea presupposes? Would the 20th century be the first to be capable of shaking off now and then the conventions of types or the weight of prejudices? The question presents itself on two occasions for the personage of the Jew on the

Elizabethan stage. Before Shakespeare, Marlowe had conceived a Barabbas who was to be a monster, both physical and moral. He had fitted him out with a gigantic red nose and had given him a soul capable of all crimes. From the beginning, however, he had not been able to refrain from transfiguring him into a sort of lyric poet exalted by the idea of his wealth and the infinite power which flows from it. Better still, during the scene where the Governor of Malta lays an imposition on the Jews to supply the ransom of the isle, only by themselves, this same Barabbas, strongly protesting against such spoliation, found a language so eloquent and arguments so strong that he suddenly assumed the part of a noble victim while the Christian Governor appeared as a despot applying, like a hypocrite, an arbitrary rule in the name of public safety. The force which guided here Marlowe's pen was not perhaps so much, it is true, the need of truth as the joy of venting by the way his hatred of Christianity and of unmasking moral sophistry. But the result was not doubtful: at this moment the scale of the balance trembled. Afterwards, nothing short of the abominations of Barabbas was needed to compensate for that momentary impression of grandeur.

Something similar occurs with Shylock, with this difference, however, that Shakespeare is not like Marlowe carried away by lyric or satiric spirit, but driven by the irresistible life-likeness of the character that he has drawn. The reader of to-day perhaps puts more emphasis on the famous passage: "Hasn't a Jew eyes..............?" than was put by an Elizabethan and may unduly see there a formal pleading for a persecuted race. But if the words have any sense, they evoke suddenly the common humanity of all living beings, good or bad, Jew or Christian. That Shakespeare has not precisely wished it, would then be a clear proof of the logical force with which the human truth imposed itself on his imagination, either unknown to him, or against his original design.

The case is not isolated. Such a thing comes to all great minds that work in a fixed groove, subject to strict custom. Whatever Mr. Stoll may say about it, neither Cervantes in his parodies nor Molière in his farces allow themselves to be completely hide-bound. They are superior only in being able to break at moments the convention which chains up the ordinary run of authors. If the wronged husband or the dotards of Molière happen to show themselves at moments more pathetic than ridiculous, it is without doubt because they are so. It is the same with Chaucer. The old poet cannot help taking the most cynical attitude of the *Fabliaux*, that of the Pear-tree, without letting the truth penetrate at places, transforming the old jealous husband an object devoted to merciless laughter, into a being who really suffers and becomes touching through his suffering. Listen to the words which poor January, old and blind, addresses to his young and beautiful wife in the garden where she makes herself ready to receive her lover:

"Now, wyf," quod he, "heer this but thou and I;
Thou art the creature that I best love.
For, by that Lord that sit in heven above,
Lever ich hedde dyen on a knyf,
Than thee offende, trewe dere wyf;
For goddes sake, thenk how I thee chees,
Noght for no coveityse, douteless,
But only for the love I had to thee.........
And though that I be jalous, wyte me noght,
Ye been so depe enprented in my thoght........."[1]

When to these earnest and moving words of old January the pretty May responds by false protestations, all the time winking at the lover concealed close by, sympathy is reversed in spite of the rules of the fabliau. Still more touching is the cry of sorrow of the old man to whom sight has just been given back to make him witness with his own eyes his wife's breach of faith:

"And up he yaf a roring and a cry
As doth the moder whan the child shal dye........."

Chaucer, who had not till then spared mockery for his January, suddenly breaks with the comic tradition. One would impute incredible clumsiness to him, by supposing that he meant even in the places just described, to make January stick to a purely ridiculous rôle. The mask has suddenly dropped; the real sorrow of the old man is revealed to him and to us.

If Chaucer in the *fabliau*, Molière in Comedy, thus transgress at times the limits fixed by tradition, how more probable yet that Shakespeare may have crossed them, he who wrote the composite plays where he constantly passed from the comic to the tragic, soliciting by turns laughter, enthusiasm, fright and pity! Is not this just the case with his *Merchant of Venice*?

One cannot grant to Mr. Stoll that the Shakespearean characters are, for the sake of dramatic clarity, all inscribed with a distinct category: good or bad, heroic or grotesque. Without that, he tells us, the spectators that want to know what to look for, would be at a loss how to follow. Now, it so happens that the poet has stepped over the barriers on many occasions. Some of his characters, and not the least characteristic, are justly placed on the uncertain border-line of the comic and the sentimental. *Est-il-bon, Est-il-mechant* ? (the title of Diderot's dialogue) may be perfectly applied to the character such as that of Melancholy Jaques.

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[1] The Merchant's Tale V. 916-40. [2] *Ibid.*, 1120-1.

The Duke who sees, without blindness, the defects of the strange fellow, yet admits that his misanthropy is "full of matter." The railing cynic is now sympathetic, now makes himself scoffed at. He has bursts of feeling, where it seems indeed that he has the poet with him. For the flying stag he shows the same pitiful tenderness as the author of *Venus and Adonis* for the poor, chased hare. If his eccentric ways invite a smile more than the banal manners of the Lords who surround him, his words more than theirs induce reflection. He is no doubt wrong to pour sarcasm and pessimism on all things, but he has the advantage of having reflected on life. It is possible for him to have been in his youth a sensual epicurean and his wisdom may be nothing but a form of satiety, but he has drawn from his experience a goodly number of observations, which certainly we are not asked to take as pure foolery. Now we feel drawn towards him like the Duke, now repulsed like Rosalind who slashes him with the sallies of her wit. Upon the whole we think of him " he is an eccentric." We do not go, like George Sand, so far as to make of him the beneficent philosopher of the comedy, full of comedy, full of virtues and wisdom, but we cannot withhold from him a certain esteem. It is not sentimentalism to see in him a being made of diverse threads, a mixture of good and bad. Jaques is certainly not the creation of a simplifying spirit, of a dramatic author who is afraid of making himself unintelligible to his public by the complexity of the characters he puts on the stage.

As was inevitable, the case of Hamlet has occupied Mr. Stoll a good deal. For him, given the primitive theme, there is no hesitation ; Hamlet is a hero, that is to say, a man of action who accomplishes his purpose, which is vengeance. Thus the public expected him to be, thus does Shakespeare paint him. The dreamer prevented from action by his meditation, paralysed by his conscience, is a modern conception, an illusion transported to the past by the men of to-day who have been too much a prey to doubt. In fact Shakespeare wants us to admire the young prince's energy and does not take him in any way for a falterer. He attributes to him in each circumstance a perfect cleverness, an ingenuity renovated without cease. If the act of vengeance is retarded it is so, because it was necessary to fill out the five acts. Thus does Mr. Stoll argue.

Really, in his anxiety for brushing aside the vagaries of romanticism, Mr. Stoll comes to forget the very confessions of Hamlet. He who, moreover, summons us always to accept the Shakespearean monologues as so much correct and sure information given to thepublic, makes here short work of the speeches of Hamlet wherein the prince rails at his own discreditable temporisations and analyses their causes. And note that almost all the passages of the monologues in which he does it did not exist in the first quarto of 1603. According to probabilities they are additions of Shakespeare completing and commenting on a previous play, or on his first sketch of his subject. Almost all the philosophy which these monologues contain has been most consciously superimposed on the bare canvas of the earlier work.

Now, this is no modern invention. It is Hamlet who blames himself for being inactive and who attributes the cause to an excess of reflection. Nothing is more expressive or more explicit than the passages which, according to Mr. Stoll, should not, in any way, trouble the spectator's idea about the decision of the hero. Is it a romantic commentator who has joined into the famous monologue these verses :

" Thus Conscience does make Cowards of us all
And thus the native hew of resolution
Is sicklied o'er with the pale cast of Thought,
And enterprizes of great pith and moment
With this regard their Currents turne away
And loose the name of action...............? "

Moreover, is it the subtlety of the 19th century which has lent to him the scruples which paralyse the arm of vengeance, is it Hamlet himself who scolds himself while beholding the military march of Fortinbras ?

" ....Now, whether it be
Bestial oblivion, or some *craven scruple*
Of thinking too precisely on the event,
A thought which, quarter'd hath but one part wisdom
And ever three parts coward, I do not know
Why yet I live to say " this thing's to do " ;
Sith I have cause and will and strength and Means
To do't..."

Mr. Stoll is surely not ignorant of these reflections of Hamlet, but he persists nevertheless in reasoning as if they had no existence and were the inventions of our age. One might reply to him that if the Elizabethan spectators took no notice of them as he affirms (a gratuitous conjecture) it was the worse for them, having been duly warned by the poet.

III

These examples show that in his reaction against romantic criticism Mr. Stoll allows himself very often to be drawn to the opposite extreme. The oscillations of the pendulum continue and equilibrium is not yet restored.

In brief one may follow him in every part of his argument and convince him almost every time of having drawn an exaggerated conclusion from a principle where there is much of sense and wisdom. He justly draws our attention to the fact that Shakespearean characters are dispersed across a complicated history and that they appear successively in diverse circumstances and in the face of different interlocutors. The poet, thinks he, is preoccupied in each of the scenes to produce the greatest effect possible, comic or tragic, but he is not at all anxious to connect the successive manifestations of each character. It matters little to him that they imply contradiction and lead to a certain psychological incoherence.

Let us grant him the dispersion and variety of aspect that results from it. But can we grant that there has not been under these diversities a plan of unity, a possibility for analysis to harmonise the disparities and conciliate the contradictions? Is it not from there that comes the illusion that we have to do with real men and women in his dramas? Is it not due to that plausible complexity of his creations that he is distinguished at the same time from Ben Jonson who generally solved the problem by an inhuman simplification, as well as from those of his contemporaries who worked on the same dramatic tradition as the author of *Hamlet*? The irremediable inferiority of Beaumont and Fletcher has no other profound cause. These last have not aimed at more than mere dramatic effect and one is often incapable of reconciling the traits of their heroes and heroines. Let us examine from this point of view one of the most striking of the latter, Evadne in *The Maid's Tragedy*. It is an admirable rôle, but it is only a rôle. One cannot at all conceive the nature of that woman on examination. She is an ambitious and not an amorous character; how then could she accept the pact with the king which obliges her to hide her dishonour and thus lose the prestige of the declared mistress ? Because she is only an ambitious woman, her conversion seems to be on the other hand incredibly sudden and too thorough. We understand that she yields to the virile force of her brother, but not why she returns with gusts of tenderness towards her husband, Aminto, who is so pliant. Her ferocity in the scene where she kills the king is ill presented by what we know about her ; we know too little of the way she yielded to him to admit this explosion of hatred. Was there, then, in her heart a sentiment deeper than this ambition which alone had precipitated her into her first crime ?

If there are no such incompatibilities in the works of Shakespeare, it is probably because he follows across successive scenes the laws of an interior development conforming to the experience which we have of human nature. If he admits changes of temper or attitude, it is within certain limits, while maintaining the identity through the modifications. It is precisely because he did what others were little capable of doing, that his dramas have obtained universal recognition by their consistency and their life-likeness, at least those which he has taken the trouble to lead firmly from beginning to end, not plays like *Measure for Measure,* where powerful scenes are followed by an artificial and botched conclusion.

Considering that in his dramas Shakespeare makes frequent use of phantoms, sorcery, and omens, Mr. Stoll is inclined to believe that the rationalism of more recent times has wrongly attributed to him a spirit superior to the superstitions which he presents on the stage. He does not examine if it was not sufficient for the poet to find these superstitions in many of those who surround him, to be induced to draw them, and to be aware of their scenic efficacy to make the most of them in his plays. He does not stop to consider that if we are tempted to believe him disengaged from surrounding credulities, this is due to the quality of his free thought which almost every page attests. In the diligent reader of Montaigne there is a fund of sagacity and reason which is hardly to be reconciled with such blind beliefs. One cannot well live with the other. The simplest way is to admit that he only gave to these things a poetic faith.

Wherever Mr. Stoll attempts to confine Shakespeare within the narrow frame of tradition, he raises the same objection, because we feel that his greatness precisely comes from his power of breaking more than once from tradition or again of vivifying while accepting it. For example, girls are often represented in his comedies as paying court to men. "Very true,"[1] says Bernard Shaw, making once a commendation of Shakespeare. "Not so," rejoins Mr. Stoll. "It is just the opposite of life." It is a romantic fiction flattering to men and on account of this, very popular in literature and on the stage. The heroine in a page's costume travelling through the world in search of her lover, this is an old subject and mere fancy." True, but it remains to be known if Shakespeare has not been able to employ the trite process to express the same human truth as Shaw puts in a crude form in his *Man and Superman*. Rosalind and Helen unconsciously foreshadow Ann Whitfield; Benedict and Bertram prefigure Tanner.

In short, we may concede to Mr. Stoll that romanticism had not sufficiently taken into consideration the stage conventions which limit the truth of Shakespeare's characters, but we have good reasons to reproach the critic for having too often represented Shakespeare as a slave or victim to these same conventions. Mr. Stoll is right in recalling to us that Shakespeare was a man of his times, but he is wrong in making us believe that he was incapable of raising himself above the mean level of his times. If Chaucer were Gower, he would not be Chaucer. If Shakespeare were Heywood or Fletcher, he would not be Shakespeare.

Mr. Stoll is right in denouncing many mystical ravings about men of genius, but he is wrong in reasoning as if he did not believe in the exceptional power of genius.

It is right to accuse romanticism of a frequent departure from commonsense, but romanticism may very well retort that Shakespeare cannot be measured with the sole foot-rule of commonsense.

STUDENTS P. G. A

EXPERIMENTAL PSYCHOLOGY IN GERMANY[1]

By Dr. SUHRITCHANDRA MITRA, M.A., D.PHIL. (LEIPZIG)
Calcutta

ONE of the most remarkable modern events in the history of Science is the rapid progress of Scientific Psychology and its increasing application in the various walks of life. The story of this development is as interesting as it is instructive. I shall in this paper try to tell the story of how the Psychology of the ancient pagans and the medieval priests gradually came, mainly through the influence of German savants and scholars to transform itself into Experimental Psychology of the modern age. I shall then try to enumerate some of the various fields where Experimental Psychology has been applied with immense profit both to individuals and to society.

No event in history ever happens suddenly, just as a physical phenomenon never occurs by chance only. When we invoke the aid of chance to explain a particular thing we only betray our ignorance of the conditions of its appearance. Patient research always reveals those preliminary phases, those apparently trivial incidents of the past which remained perhaps unnoticed at the time of their occurrence but which nevertheless led finally to the present incident which has arrested our attention and has therefore become the topic of our discussion. The rise of Experimental Psychology is no exception to this general rule. And though we have been accustomed to date it from the year 1879 when that great German scholar Wilhelm Wundt, founded at the University of Leipzig, the first psychological laboratory of the world, it was surely not a sudden and isolated phenomenon. Various influences worked on all sides and there was a whole series of preliminary events which prepared the way for its advent and enabled Wundt to take the momentous step that we have mentioned above.

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[1] Public Address under the auspices of the *Bangiya German Vidya Samsad* (Bengali Society of German Culture) on Nov. 21, 1933, last.

Mental states of men had been studied for generations and generations. Indeed the curiosity in the manifestations of mind seems to be as old as the birth of curiosity itself. History of Psychology of this early period is but the history of the modifications of the views which were from time to time arbitrarily put forward about the nature of mind. There was no question about the methods of observation and no dispute regarding the facts to be studied. A systematic attempt in the western countries to study the phenomena of mind may be said to have begun from the time of Aristotle. Aristotle believed that it was necessary to study the processes of the body if we desired to understand the phenomena of mind, because mind was the form of which the body was the matter. Mind may be described as the function of the organism as a whole, just as vision is the function of the single organ eye. We have necessarily to study the anatomy and the physiology of the eye if we desire to study the function of vision. Similarly, we have to study the mechanism of the body as a whole if we are interested in the operations of the mind. Aristotle's influence led subsequent workers to lay more emphasis on the body; and the study of the bodily processes, which is the subject-matter of the science of physiology, was often confused with the study of the mental phenomena, which is the province of psychology. This mixing up of the two sciences had been continuing and the confusion getting worse confounded till the 16th century, when Descartes rigorously separated them. He maintained that there was absolutely nothing in common between body and mind and therefore we got no insight into the workings of the latter, however much we might study the processes of the former. The starting point in psychology should be, he taught, not the physiological events of the organism, but the self-consciousness of man, the 'cogito' of his famous saying '*cogito...ergo sum.*' 'I think...therefore I am.'

After Descartes came one, who was one of the greatest leaders of the intellectual life of Germany, one whose contributions to the domain of Philosophy were no less original and profound than his researches in the field of Mathematics. I refer to Gottfried Wilhelm Leibnitz who lived towards the end of the 17th and the beginning of the 18th century. German psychology may be said to have begun with him and many an important system of thought of a later time owe their origin to the philosophy propounded by him. He put forward in his Monadology a psychological view of the Universe. The Universe he said, consisted of Monads, a monad being described as a simple substance whose fundamental characteristic was activity. The nature of this activity is "most like perception." For him, to be active and to be conscious are the same thing. Now perception might be a very clear one, as it is, *e.g.*, when we perceive an object we are directly attending to; or it may be less clear as, for example, that of the ticks of the clock in the room to which we do not attend when we are absorbed in some other work. As there are variations in the clearness of perception so there are differences in the degrees of consciousness. According to him what appears to be unconscious is only relatively so, it has the potentiality of being conscious. The introduction of this concept of the degrees of consciousness is one of his valuable contributions to psychology and is one which has proved immensely fruitful in the later studies of both normal and abnormal psychology. Again, in all our enumerations of psychological theories and plans for psychological experiments to-day we invariably proceed on one assumption which may be directly traceable to him. Mental states, we take it for granted, run parallel with the bodily processes, that is, our working hypothesis is this, that corresponding to every mental state there is a bodily state and *vice versa.* Technically this is known as the doctrine of psycho-physical parallelism. No one need have any scruples in accepting this hypothesis in a broad general way. It is a fact of every-day observation that our mental alertness and the output of mental work is adversely affected when we are suffering from any physical ailments or are fatigued, and that there is considerable mental excitement under conditions of intoxication. Now this doctrine of parallelism is only one special form of the Doctrine of pre-established Harmony which Leibnitz enunciated to explain the order and the system that prevail in the world of monads. One monad does not directly affect another or produce any change in a third. But that still they seem to be affected by one another and all act as if in agreement with one another is due to the fact that the harmony in which they find themselves has been pre-established. That two watches indicate the same hour of the day is not due to one watch causing the hands of the other to move in a particular way but because the hands of the two watches have been set in unison beforehand.

Thus began the philosophical preparation for scientific psychology. We do not find in the immediately succeeding period any detailed scientific study of psychological problems, but what we do observe is this that philosophy itself turned psychological. So was the case also in Great Britain, where we find philosophers making psychological facts, *e.g.*, that of perception or Association of Ideas, the centre of their philosophical discussions. In Germany, however, this tendency, maintained for some time by the successors of Leibnitz, *e.g.* Wolff, etc., soon received a rude check and was almost overthrown by Immanuel Kant, who, awaking from his dogmatic slumber proceeded to demolish empiricism. What is to be observed, however, is that Kant himself began his philosophical thinking with an examination of the Intellect itself, the Categories of understanding and the Forms of Intuition which are all psychological concepts. Without going into details let me say at once that Kant expressed the view that Psychology could never attain the position of a science because Mathematics could not be applied to its investigations. An exact science should always be able to express its results in terms of mathematical formulæ.

But this view was vigorously challenged by one who succeeded Kant to the chair of Philosophy at the University of Königsberg, *viz.*, Johann Friedrich Herbart. His contributions towards the building up of scientific psychology are remarkable in two ways. In the first place his two books, *Lehrbuch zur Psychologie* and *Psychologie als Wissenschaft* stoutly controverted the view-point of those who would not recognise the possibility of psychology being a science. In the second place he actually demonstrated that not only was psychology a science but it was a practical science too, because it enabled one to devise means and methods by which the task of education might be improved. Let it only be recalled that Herbart is known also as the Father of Experimental Pedagogy. In his treatment of the whole question of education he made psychology the foundation as also the method of his procedure. His eminent success in this line only confirms the correctness of his standpoint. The modern demand that Psychology be applied to education in a concrete and useful way, the demand that institutes be created for the training of teachers where they would receive instruction in the principles of education and become familiar with the facts of child Psychology.... all these movements owe their inspiration to Herbart.

Herbart characterised psychology as a science founded on experience, metaphysics and mathematics. Differing from Kant as regards the inapplicability of mathematics to psychology, he however agreed with him regarding the question of Experimentation in psychology. He applied mathematics to Psychology and even went so far as to create a sort of Statics and Dynamics of mind. While the statics and dynamics were rejected the principles underlying them were recognised and came to stay. He could not think out any obvious method of experimentation in psychology and that is why he maintained that experimentation was not possible in this domain. The consideration of this question leads us directly to Fechner and Wundt.

But, in the meantime, I would refer to another important item in Herbart's psychology which is closely connected with Psycho-analysis as enunciated by Freud. This relates to Herbart's conception about the nature of Ideas. His view was that every idea was something fixed by nature and has a certain direction and force. Their effort is directed towards self-preservation but the field being limited there is a perpetual conflict between them, and the result is, the increase or diminution of intensity of some, inhibition of others, compromise formations, etc. One of the important things to be noted in this connection is that no idea is ever completely inhibited. When an idea is almost completely inhibited and is so far diminished in intensity as to be hardly recognisable, it exists as a mere tendency and below the thereshold of consciousness. The region below the threshold has been called the Unconscious. You will realise that this concept of the unconscious at once establishes the connection between Herbart and Leibnitz on the one hand and between him and the psycho-analysts of the modern times, as we shall see later.

Now inspite of the signal services that Herbart rendered to the cause of scientific psychology, the latter still remained under the suzerainty of philosophy because the predominating influence of all who helped it so far, was still metaphysical. But when we mention the work of the next successor to the chair of philosophy at Göttingen we name the last of the metaphysical psychologists or psychological metaphysicians. It was Hermann Lotze, who when he was merely 27 years old succeeded Herbart to the chair, as also in leading psychology nearer the threshold of science. He graduated in medicine but was more interested in the arts and the philosophy than in the practice of medicine. Both his inclination as also his training was reflected in the title of the book that he published, *viz.*, Medizinische Psychologie. The book is important not because of any particular intrinsic merit but because it " helped at a crucial moment to set the fashion of physiologizing psychology " as it has been said by one of the historians of psychology. One other work for which Lotze will ever be remembered in the history of Psychology is his theory of "Space-perception" known as the theory of local signs.

We have so far enumerated only some of the outstanding facts and have mentioned only a few of the leading personalities in the history of philosophy whose influence and activities were the main contributing factor to the birth of Experimental Psychology. It might be said that this factor was more or less of a theoretical nature as it suggested at first, and then accepted, the view that experiments, as they are performed in other sciences, are justifiable and possible in the case of Psychology too. Recognition of the fact however at once prepared the way for the actual carrying out of experiments and the immediately subsequent history of psychology is a record of rapid introduction of new methods and novel techniques in the matter of experimenting on the phenomena of mind, gradual extension of the field of investigation and the inclusion of fresh problems within the range of experimentation. Now the field for practically carrying out such experiments has also been prepared from beforehand and psychology when it decided to conduct experiments had not to grope in the dark for the search of a method. The methods of physical science has long ago been adopted and suitably modified by psychology. During the time that Psychology was gradually freeing itself from the bonds of philosophy, physiological experiments of considerable importance were being conducted by Weber, Johannes Müller and others, particularly in the field of the sense-organs like vision, audition, touch and so on. Psychology found these experiments useful and adopted them for the better understanding of the nature of the dependence of mental functions on bodily processes. These physiological experiments, then, constituted the second series of factors which helped the advent of Experimental Psychology.

Not only these particular psychological experiments but the widening of the scientific outlook and the improvement of the scientific method in general must also be regarded as a contributory element to the birth of the science. Many scientists felt themselves attracted by the problems which mind in contrast to nature, presents to us and they approached the problems with their purely scientific attitudes and with the methods that they were familiar with in their investigations of natural phenomena. Thus it happens that he who is known as the father of Experimental Psychology, *viz.*, Gustav Theodor Fechner, was a physicist and a Professor of Physics in the University of Leipzig. He wrote several articles on the different branches of physical science one of which, *viz.*, on the quantitative measurement of the galvanic battery, was of considerable importance.

Let me repeat once more that this physicist, Fechner, was the Father of Experimental Psychology. Apart from the experiments themselves, the utmost rigour of scientific procedure that he observed in carrying them out and the numerous mathematical formulæ that he invented and perfected have deservedly earned for him the proud title and the honoured niche in the Pantheon of scientists. His famous book, the "Elemente der Psychophysik" published in the year 1860 is still the gospel of the experimental psychologists. At some period of his life his outlook became markedly philosophical, but there was reasons for it. In the course of his experiments on the After Image of Vision, he frequently stared at the sun with the result that he hopelessly injured his eyes and had to keep himself away from all practical work. Left solely to himself, his interest in philosophical and religious questions deepened and it was at this time that he composed some notable philosophical treatises dealing with such questions as life after death, etc. He developed a philosophical view about the relation between mind and body and was so convinced about the truth of his views that he felt himself called upon like a missionary to preach them to an unbelieving world. But whatever might have been his philosophical outlook his scientific instincts led him ultimately to give a concrete mathematical form to it and that is how we come to possess one of the most important and well-known generalisations of our science, *viz.*, the Weber-Fechner's Law. Weber, a few years senior to him and a Lecturer in the Medical Faculty of the same University, performed some interesting experiments on our ability to perceive differences between the intensities of simple experiences. He came to the conclusion that our psychological experience of the difference between two intensities, say of heaviness, did not depend on the absolute value of the physical differences between them. Suppose, *e.g.*, that you have three weights A, B and C and that C seems to you to be as much heavier than B as B is heavier than A. So that in your experience the difference between B and A seems to be equal to that between C and B. If that be so, it does not follow, as Weber found, that the actual difference between the weights B and A would be equal to that between C and B. Rather it is found that B-A is approximately equal that of C-B. Let me cite a more intimate analogy. Suppose in these days of retrenchment the pay of a man who draws Rs. 50 per month be retrenched by Rs. 5 so that he now draws Rs. 45. Would it be fair to deduct the same amount of Rs. 5 from the pay of him who gets, say, Rs. 1,000 per month? You would not think that it would be fair, rather you would argue that Rs. 5 is not the main thing but it is the proportion that should be maintained so that instead of Rs. 5, Rs. 100 should be deducted from the pay of the latter. And that is what happens in our everyday experience of difference perceptions. Fechner systematised all these observations and put them under one law, which he named as Weber's Law. It has justly been renamed later as Weber-Fechner's Law.

It is Fechner's name again that we come across in connection with a wholly different kind of our life's experience. Beauty has been admired by poets, described by novelists and appreciated by laymen. But it had never been made the subject-matter of an exact experimental investigation before. It was Fechner's genius which laid the foundation of an experimental Aesthetics. Which of the two pictures were more beautiful and why? Of the two lines, one bisected and the other divided at the golden section, whose appeal is greater? Fechner sought to get some objective criteria of beauty by such tests.

Thus the first few psychological experiments that Fechner performed, definitely laid the foundation of Experimental Psychology. But the official founder, however, was Wilhelm Wundt who by establishing a laboratory in one of the most advanced Universities of the world of that day took a memorable step, the value of which is now realised by scholars all over the world, and the benefits derived from which are enjoyed by all.

We note here again that Wundt was primarily a scientist and before he turned to Psychology he worked with considerable success in the different branches of science, *viz.*, Physics, Chemistry and Physiology. It is interesting to remember that his first publication was a chemical article on the Sodium Chloride content of urine. He graduated in medicine, became a lecturer in Physiology and published several physiological papers and his first book, a treatise on the muscular movements. For some years Wundt was assistant to Helmholtz at Heidelberg. His interests still lay in physiology and medical physics, and he continued working and publishing books on these subjects. It was in 1862 that he began to concern himself with psychological questions and spoke about an Experimental Psychology. He felt that if psychology is to be a science it must be dependent upon experiment, for to be scientific is to be experimental. Four years after joining the University of Leipzig as a Professor of Philosophy he established the 'Psychologisches Institut' in 1879. The first generation of experimental

Psychologists all over the world, it may be said, was trained in this Laboratory. Stanley Hall, Titchener, Angell, Kraepelin, Lehmann, Külpe, Meumann, Kirschmann, Klemm, Wirth, are some of the most prominent men who derived their inspiration from this laboratory. Not only did Wundt found the Institute, he also started the first journal of Experimental Psychology—The Philosophische Studion (1881). The book which soon became the most important book in the history of Psychology, *viz.*, Grundzüge der physiologischen Psychologie was written before Wundt came to Leipzig.

It is not necessary to go into greater technical details. Suffice it to say that by his voluminous writings, by his extraordinary capacity for work, extraordinary even for a German, by his founding of the Institute and the Philosophische Studien he stamped in the scientific character of Psychology for all times to come. We realise the full significance of this emancipation of Psychology when we note the subsequent rapid progress of the science and, what is more, its increasing application in the practical affairs of life. It is only the other day that we celebrated the Birth Centenary of the great man. He was born in 1832 and died at the age of 88 while still in the midst of his activities in 1920.

There is no important University of the world to-day to which a psychological laboratory is not attached. The theory of evolution and the practical demands of life have considerably extended the scope of psychology so that the problems that are studied in these Universities are no longer confined to any particular field of experience or dictated by considerations of theoretical interest only. It now remains for me to indicate some of the aspects of our individual, social and cultural life where the researches in Experimental Psychology have proved to be of immense service and promise to lay open brighter prospects for the future.

Proper education, you will all agree with me, is one of the best means of social uplift and national regeneration. Some would go so far as to say that it is the only surest way. Now, policies in education may be dictated by various considerations, but psychology tells us that no policy of real education will ever be successful unless it is suited to the capacities of those for whom it is meant. And this question of capacity is fundamentally a psychological question. You cannot determine off-hand what your child is capable of learning or accomplishing. The old belief that the rod is capable of teaching everything to every child is past history now and is not mentioned in the post-Experimental Psychology days. It is only by patient observation and experiments according to the psychological methods that the capacities of individual children are ascertained. The best ways of developing these capacities have been and are still to be determined by practical psychologists. These educational reforms presuppose exhaustive enquiries regarding the development of the child mind. Preyer, Stern, Bühler, Koffka are some leading German psychologists who have enormously contributed towards our understanding of the child mind. We now know a good deal more about the child's instincts and habits, the course of their intellectual development and moral improvement, than were known before ; and this knowledge is being more and more utilised for better education of the individual and therefore of the nation as a whole. What has been revealed by psychological investigation is that though there are general laws of development every child has its own individual characteristics and ways of developing which must be respected if we want a proper education. For example, there are children who can put forth their maximum effort just at the beginning of the period of study and there are others who only gradually reach to that level. You can realise what the consequences would be if you huddle both these types of students together in one class room and teach what you consider to be the most important subject at the first period. The first type of students will be benefited while the second type will be continually at a disadvantage. How often do we not conclude that a child is backward in some subject or other. Psychology asks us, Are we sure that we have given a fair trial and have not proceeded hastily in arriving at that judgment ? In western countries students are sorted and graded according to the abilities and attainments with which they come to schools. In India unfortunately we have not as yet realised the importance of such procedure and have not as yet taken even the preliminary step of collecting data. One important move however towards making school education really effective has recently been made by the Calcutta University in recognising vernacular as a medium of instruction.

Psychology further emphasises that education does not begin at the school-going age but long before that, indeed from the very first moment of its birth. The pre-school child therefore is being most assiduously studied now. From another source, *viz.*, psychoanalysis; we have learnt that the fundamental traits of a man's character are almost always determined before the fifth year of his existence and hence the tremendous importance of dealing with the child in a proper way during the first five years of its life has been brought home to us. How the parents and guardians behave with the child at this period is of the utmost consequence for the future development of the child's mind. It is the science of psychology which tells us what pitfalls are to be avoided and what course is to be followed in this extremely delicate but no less important duty.

Psychology has come to the aid of industry also. In these days of machinery and mass production the industrial efficiency of a nation is certainly a factor of overwhelming importance. Let me tell you, at once, that I am not raising here the economical or the philosophical question as to whether modern industry really brings more peace and prosperity to a nation or whether it is better to go back to the pre-machinery days. Physics as a natural science does not try to determine the uses or otherwise for mankind of the existence of the planetary systems, sudden catastrophies of nature, the thunder and the lightning, etc. It takes them for granted and studies them as they are. It is the business of Applied Physics to find out means for the utilisation of the knowledge derived from such studies in the service of humanity. Similarly taking the existence of big factories all the world over for granted, Industrial Psychology, which is a branch of Applied Psychology, steps in and demonstrates how the human element in these factories may be better adjusted. There are evidences on record to show that it has been possible in many cases to increase the total output of work but at the same time to decrease the number of hours of work that a labourer has to put in. Besides, the strikes and lock-outs, etc., which unfortunately do occur in industrial concerns are as often due to bad management as to other external causes. As management is ultimately a question of relation between the employers and the employed, it will be understood that psychology must have a predominant part to play in the elimination of these untoward events. It has further been found that one cause of unrest among workers lies in the fact that suitable men have not been selected for particular posts. And the result is that a labourer either finds that the task alloted to him is beyond his capacity and therefore he remains perpetually dissatisfied or perhaps the task is too light for him and consequently he becomes inattentive to his own work and disturbs that of others. The selection of proper men for proper posts therefore is an important item of work for the authorities. Psychology has come to the aid of the management here too. Münsterburg, who may be described as the founder of Applied Psychology, devised tests to measure the suitability of particular persons for particular avocations of life. Numerous tests, vocational tests as they are called, have since been devised which are taken full advantage of by factories, railways, corporations, etc.

Let me next refer to that rather large community of persons almost uncared for by society and given up for lost by the medical profession. I mean those who had been unfortunate enough to be afflicted with some sort of mental malady. Psychology has brought about a revolutionary change in the attitude of society towards such persons and in the method of dealing with them. It is no longer believed, *e.g.*, that a hysterical person has been possessed by a devil or that he can be cured by kicks and blows. It is recognised that in many cases the disease is of a functional nature and is the result of a maladjustment of the diseased persons to the mental and moral environments in which he finds himself. A sexual factor has generally been found to be present in such cases and this has given a strong impetus to the study of the sex problems on the psychological side. The influence exerted by the course of development of the sexual life on the character and personality of man has only recently been brought to light in its true proportions. Various forms of abnormality resulting from maladjustments have been exhaustively studied by such eminent German authorities as Kraft-Ebbing, Bloch, Forel, Hirschfeld, etc.

A fundamental assumption of all science is the principle of causality. Psychology, therefore, has accepted the full implications of this principle in its own special field. This has logically led again to the conception of the unconscious, the necessity of which concept has, as we have seen before, already been explicitly emphasised by Leibnitz and Herbart. It happens sometimes that we feel ourselves averse to some person even the first time that we meet him or immediately feel ourselves attracted towards some one else under a a similar situation, without being the least conscious of any reason whatever for such tendencies. The principle of causality forbids us to maintain that there is no cause or reason for such behaviours. If the cause is not found on the conscious plane it must lie somewhere else, in the unconscious region of the mind. When you make a slip of the tongue you are inclined to think that it is only accidental and that there is no particular reason for it. But that cannot be true. When an event has happened there must have been a cause for it. And the cause in this case is in the unconscious. Hobbies and prejudices, dreams and delusions are some of the ways by which the influence of the unconscious becomes manifest to us. The modern conception of this unconscious differs very much from the old significance of the term. Though I am tempted to go deeper into the details of this unconscious it would not be advisable just at the present moment to do so for the subject is a vast one and even bare justice cannot be done to it within the time that we have now at our disposal. I would only mention that with the unconscious as a fundamental concept, psychoanalysis has built up a system of thought which has given us an altogether new insight and a radically different interpretation of the workings of the human mind from what we have been accustomed to cherish so long. It has developed a technique of procedure which has proved to be of considerable benefit to those suffering from disorders of mind. When its principles are rightly understood and applied in the sphere of education of children since their infancy psychoanalysis may prevent many a malady of later life and may help towards the healthy development of an individual's outlook on men and things. That will create an atmosphere for better mutual understanding and the foundation of a better social structure will be laid thereby.

The study of Experimental Psychology is being enthusiastically pursued in almost all the Universities of Germany. In the University of Leipzig, a university of hoary traditions and associated with the names of almost all the leaders of thought in Philosophy, Professor Krueger is directing the new movement of the Ganzheit School. Professor Köhler in Berlin in association with many others, *e. g.*, Koffka, Sander, etc., in Giessen is leading the Gestalt school of thought, substantiating it with highly ingenious experiments on men, children, and animals. Professor Kirschmann, a pupil of Wundt, carried the spirit of the new psychology to Canada where after spending 14 years he came back to Leipzig just before the last War. Münsterburg, another pupil of the same master, was called by James to Harvard. Kraepelin, Meumann, Ebbinghams, all students and co-workers of Wundt, helped to spread the spirit of the new psychology though they worked in different fields. Kraepelin's lectures on Psychiatry, Meumann's work on Educational Psychology, and Ebbinghams' experiments on memory are all classical works in their respective lines. The results of various researches did not long remain unconnected with life and Applied Psychology, as a branch of Experimental Psychology, developed as a matter of course. Advertisers and salesmen, industries and factories now regularly have recourse to psychology for devising better means for the improvement of their respective business.

The proper study of man will always remain Man, for after all it is the human element that crops up everywhere and outweighs every other consideration. A society or corporation entrusted with the task of administrating a particular department may have perfect laws enacted and entered in the statute books. That does not however always ensure smooth administration. It would depend ultimately on the men who are to execute the details of the administration. I need not go far in search of illustrations. They are palpable enough to all. Any one who has, say, to build a house or board a bus in any big city, for instance, Calcutta, and thereby to submit himself to the excellent Municipal laws and the perfect traffic regulations will at once realise the truth of the above statement. It is a 'change of heart' that one political party ultimately desires to see in another, and it is the more personal touch that the employee demands from the employer. It is the beauty of Helen that led to the Trojan War and the insult to Draupadi that created a Kurukshetra. Sympathy and love, ambition and pride have been the source of many an event in history as they will continue to be, so long as man remains what he is. External causes are but conditions which set the motives of men in action. Science has its origin in the curiosity of man as philosophy began in his wonder. Art is but the effort of man to regain the equilibrium that has been lost. The psychological factor had been at work since creation, but as psychology, the Science, was not self-conscious so long, and was content to live merely as a handmaid of Philosophy there was no proper evaluation of this factor. Now that psychology has emancipated herself we are beginning to realise how all-pervading her activities are. It is wonderful to note how rapidly she is making herself indispensable in every walk of life.

Let me close this paper by quoting what one great Physicist said the other day on an important occasion, that not only had Psychology established itself as a science but it is soon going to be *the* Science of the future.

INDIA AND THE NEW STERLING STANDARD

By DR. B. RAMACHANDRA RAU, M.A., PH.D.

Calcutta

THE most serious economic problem facing the country is the linking of the Rupee to the inconvertible sterling. As its continuation is recommended by the Reserve Bank Bill serious attention must be paid to this issue.

It is the most controversial topic as the entire Indian commercial world holds diametrically opposite views to those of the Government, the British traders and the importers.

The short period for which we have been on the sterling standard (Sept. 1931 to Oct. 1933) does not warrant us to draw any definite conclusion as regards the desirability of the sterling link or otherwise.

No decisive answer has been afforded by history as yet. Neither have the heavens fallen and rendered India more destitute than before nor have any substantial advantages accrued to Indian exporters, industrialists and the Indian Government.

Future monetary policy of the nation would however be decided afresh when the world adopts definitely a certain monetary standard which might or might not be based on gold.

Till the final date of adoption of a world monetary standard India is to continue the present link with sterling which means monetary autonomy is to be sacrificed during the interregnum.

So long as it is a " makeshift device " and not an ambitious monetary standard aiming at the dethronement of the gold standard there is nothing to cavil at this measure but even this consent means that the realisation of the immediate monetary issues of the country has to be abandoned. The Rupee is to be dragged behind the chariot wheels of the Bank of England. The most urgent monetary issue is the raising of domestic prices and nothing solid has been done in this direction.

Most divergent views are expressed as regards the desirable monetary standard. The foreign capitalists vote solidly for the sterling standard.

The scientific economists agitate for a sound and stable monetary standard which can be managed in the wider interests of the country.

There are some who place faith in the efficacy of the "managed gold standard" and exhort the world to play the rules of the honest gold standard in an intelligent manner which is not in the least warped or swayed by economic nationalism.

A few of the old-fashioned economists still yearn for the resurrection of a silver standard which in their opinion is best fitted for a really poor country of the stamp of India, China and the countries of the Far East. Though a decisive and significant reply could be afforded during the deliberations of the Chamberlain Commission an almost half-hearted answer couched in most nebulous terms was the ultimate recommendation. Based on the above statement that India should be given that standard for which the people have been agitating, the curtain was dropped almost in a deft manner on this somewhat acrimonious controversy. But these have not lost their courage in their attempts to resurrect the shattered silver standard.

There are some who want a managed Rupee standard based on some kind of Index Numbers and the valuation of the Rupee in terms of gold and foreign currencies to be at a lower level.

Some economists ardently desire the adoption of symmetallism which practically means the mixing together of physical quantities of the precious metals—*i.e.*, gold and silver, which have equal value be combined together. The official ratio for mixing gold and silver should be 1 : 35 or 1 : 32 whichever happens to be nearer the average commercial ratio of gold to silver.

In this welter of seemingly confused notions the laymen do not recognise the deep significance of this monetary controversy. The intermingling of social issues with monetary problems has been of a most complex character. Consequently popular opinion stands baffled, dazed and almost blindfolded. It tacitly approves any opinion which the verdict of the Legislative Assembly might decide to give. It is necessary however to state the *pros* and *cons* of the measure.

The old paper sterling standard which was enforced on England was the result of the breakdown of the gold standard on September 21, 1931. The new paper sterling standard was the result of the breakdown of the World Economic Conference, the abandonment of the gold standard by America and the amazingly stubborn attitude of the 'gold bloc' countries. It dates from June, 1933. The most outstanding difference between the two standards has to be grasped. While the old sterling standard was a defensive move to protect the national gold reserve, obtain temporary relief from external competition at the hands of the gold standard countries and raise internal prices by pursuing a gentle reflationary policy, the *new sterling standard* is an aggressive measure to humiliate the gold standard countries. Aided by the Exchange Equalisation fund and a consciously managed credit policy in outlining which the Treasury and the Bank of England co-operate with each other, the managed paper pound sterling currency wants to declare itself as a better substitute than the international gold standard whose gear has become deranged as a result of the breakdown of international credit, trade and finance.

It aims at re-establishing the world's monetary leadership in the hands of London High Finance or city interests. It aims at re-establishing the practical superiority of the "managed currency" doctrine over the "automatic" gold standard conception. It aims at solving the domestic problems of Great Britain and attempts to make the Empire and a large portion of the world realise the necessity of stable exchange rate for securing maximum amount of international exchange of goods while comparative stability of internal price level is not wholly sacrificed altogether. Finally it attempts to prove to the world that "money" needs as much of "planning" as any other economic field. It attempts to prove the triumph of "planned money" over the chaotic embarrassments which are the concomitant effects of a gold standard which is fast breaking down as a result of the unnecessary load of debts created during and after the war and which have to be repaid in the form of an almost dwindling and evanescent stock of gold when compared with the colossal output of manufactured goods rendered possible during this Age of Technocracy. It aims at internal stabilisation of prices during these days of international price instability through a managed paper currency allowing exchanges to be looked after by an Exchange Equalisation Fund. In spite of these promised advantages arising out of the new sterling standard there are many who insist on the return to gold and gold-based or backed currency, for it alone can possess reasonable value of its own. This instinctive liking and veneration for gold does not give it its real value but it teaches us that the principle of limitation after all gives value to currency.

Failing to remove the great obstacles in the path of successful adoption of the gold standard the new sterling standard is being enforced on all countries. Canada joined the "sterling bloc." South Africa did the same and when the major gold-producing countries of the Empire gave up monetary use of gold the possible early resurrection of international gold standard is impossible to be achieved. But the 'sterling area' or 'planned money' might not again mean any salvation either for England or the Empire or the world.

Taking Great Britain into consideration it means that all the expected advantages of abandoning the gold standard have not been realised. The maintenance of a managed paper currency, the avoidance of deflation, and the pursuit of gentle reflation were expected to tide over the general financial crisis and to raise the price of primary products. A political crisis supervened and made matters worse. Apart from temporary raising of prices, the wider industrial situation and export trade of Great Britain have not secured permanent relief. Her strong trade unions and her unemployment insurance have conferred a rigid economic structure which has refused to adapt itself to changing economic conditions brought about by depression and falling prices.

The Empire has solidly voted for an *international* monetary standard and never even made mention of "sterling area" at the recent Ottawa Economic Conference. Apart from protecting the interests of the gold industry these countries wish to maximise their trade conditions and mutual services to each other.

Even granted that the "sterling area" is accepted, the world itself would not be happier under the new regime, for the perrennial quest for securing sound and stable money will not be solved thereby.

Should India accept the new sterling standard ? From the practical standpoint there is no other go except the one of accepting this standard. India has not evolved the framework of an independent monetary system—for example as Sweden has done. Without popular instinctive liking for the system the new monetary standard cannot be foisted upon them. The linking of the Rupee with paper sterling commenced on 21st Sept., 1931. On 24th Sept., 1931, the Government of India undertook to support the sterling value at 1*s*. 6*d*. by means of the sale of Reverse Councils. Nothing abnormal happened except the increased export of gold consequent on the depreciation of the Rupee and the sterling. This export of gold is often mentioned as having been a god-sent feature strengthening Government's credit, India's exchange rates and indirectly helping London to repay her American and French debts.

The issue is not so narrowily confined as the Government apologists think it to be. Writing on 6th October, 1931, I had the opportunity to comment on the possible *pros and cons* which would arise out of the linking of the Rupee with the paper pound sterling. In a paper read before the Bengal Economic Society I pointed out the following advantages arising out of the linking of the Rupee with *inconvertible* sterling at 1*s.* 6*d.* ratio.

(*i*) "There would be an exchange bounty on Indian exports to other gold standard countries. As India's trade is more with gold standard countries than England there is a temporary stimulus at least as a result of exchange bounty on Indian exports to these countries." A glance at the recent trade figures would prove that a certain improvement has resulted but this has been due to other causes than the sterling nexus. The gradual lifting of the depression is responsible for it.

(*ii*) "The Government of India will not lose anything in the payment of sterling obligations. If a fall in the Rupee-sterling exchange were to take place it would increase the amount of Rupees to be laid aside to pay the sterling obligations. Without stable sterling-Rupee exchange the Indian budget would become a gamble in exchange." This benefit has accrued but the possible gains arising out of remittance factor have not been placed by the Finance Member before the country.

(*iii*) "Without linking to sterling the gold value of the Rupee would fall to a very great extent." If the Indian monetary system had been fully prepared for this contingency there would have been some gain arising out of it. Our unpreparedness has forced us to make the Rupee lean on another country's currency. It will continue to be so, so long as the credit and currency system stands undeveloped.

(*iv*) "The Indian market is secured to British exports as against the competition of manufactures of the gold standard countries. This tantamounts to giving Imperial Preference by back-door methods." A glance at the Trade Reports would show that in certain lines the position of Great Britain has improved. Recently Imperial Preference has been granted and the resulting improvement might be due to the second factor.

(*v*) "An element of uncertainty in the trading relations with England which amounts to 25% of our total trade would be removed. The remitters also stand to gain by stable rupee exchange at 1*s.* 6*d.*" Apart from the fact that it is sectional advantage it must be understood that these advantages have been reaped by maintaining the *status, quo, i.e.*, continuation of the sterling-Rupee exchange rate.

(*vi*) "The Rupee will depreciate and the internal value of the Rupee fall, *viz.*, prices of commodities will be rising." This temporary advantage has not come up to the expected level and the prices of agricultural raw materials are still on the descending scale. Notwithstanding the slight improvement there has been no significant advance in internal prices so as to make the producers' position tolerably happy.

(*vii*) "The frantic efforts on the part of the Government to support 1*s*. 6*d*. gold value for the Rupee would cease." This has ensued out of the maintenance of *status quo*. The export of gold has strengthened India's exchange ratio and if this ratio were to be maintained the gaps in exports ought to be filled up by gold export. Without this factor the exchange situation would indeed have been gloomy.

While pointing out the disadvantages of the sterling (inconvertible) link attention may necessarily be drawn to the following features.

(*i*) "Indian import trade with gold standard countries becomes impeded. As goods pay for goods the Indian exports will become ultimately restricted." Since these lines were written trade with depreciating exchange countries alone like Japan has increased enormously much to the detriment of competing Indian manufactured goods. The position of the Bombay cotton industry is a sad illustration of this tendency.

(*ii*) "The changing of the currency standard is a violent breach of national faith. The gold standard countries are justified in considering this step as a betrayal of national trust." The fiction of maintaining India on one shape or variant of the gold standard has always been the well-known currency tactics pursued by the authorities of Whitehall. Strangely enough this fiction is still being maintained by the R. B. Bill which values the Rupee at 8·42512 grains of gold. This intellectual dishonesty has to be frankly condemned.

(*iii*) "This gives an excellent opportunity to secure long-term credit in gold countries and pay off sterling obligations out of the funds, for sterling has become depreciated in terms of gold." From 4·88 cents the pound sterling sometimes fell to the low extent of 3·20. There would indeed have been 33⅓% decline of sterling indebtedness of ours arising out of the above step. But no positive administrative action was taken.

(*iv*) "There would be flight of capital for there is lack of confidence in the Rupee and the Indian monetary system." This was indeed averted by the promise of Whitehall authorities to maintain the stable exchange ratio of the Rupee at 1*s*. 6*d*. sterling. The limiting of exchange requirements in the beginning to Rs. 25,000 alone had the necessary result in eliminating speculation. It is indeed true that these restrictions have been eliminated. The flight from the Rupee would have been indeed noticeable if the credit of the Government had been ruined. But as there was improvement in this direction no great outflow of capital has indeed taken place. But as no banking authority ever undertakes to enlighten us on this vexed topic nothing dogmatic can be asserted in this direction.

(*v*) " It is a sad mistake to maintain the standard of value with the incidental and varying circumstances of exchange." A change in the currency standard was ushered in although the fiction of 1*s.* 6*d.* exchange ratio was maintained. 1*s.* 6*d.* (paper) sterling is quite different from 1*s.* 6*d.* (gold) sterling. As England herself is contemplating a return to gold perhaps at a devaluated rate the aim of the Indian currency authority ought to be the same.

(*vi*) " Unless an embargo on gold is placed India would be drained of all its gold stocks." A Brahmin is indeed gifted with the capacity of prophesying events. The veritable outrush of private gold stocks to secure higher prices has produced a serious situation. The loss of this stock of gold would be felt at the time when the return to gold standard becomes an accomplished fact. The private gold hoards which would have acted as a secondary line of defence have almost disappeared leading to a weakening of the situation.

(*vii*) " It places India at the mercy of currency and credit changes in England. This monetary subordination to the foreign centre turns out to be misplaced reliance in the long run as soon as sterling depreciates further and further." This contingency has not indeed arisen but the apparent disadvantage of depending on another country for regulating our currency is the height of currency folly.

Such must be the balance-sheet the details of which ought to be filled up before anything in favour of the sterling standard can be suggested. It is a mistaken assumption on the part of the Government apologists to attribute recent improvements to the linking of the Rupee with sterling. As a matter of fact it was the supplementary budget of November 1932 which has strengthened the credit position of the Government of India. Sterling loans can indeed be floated easily while the sterling link is not snapped. Better terms can also be secured if the other Governments have not a relatively strong position when compared with that of the Government of India.

But so long as the domestic capital market is not tapped properly for genuine capital requirements of the Government access to foreign or external market is a culpable crime. Great Britain's advantage over gold countries in trade relations with India is one feature responsible for the slight improvement in mutual trading relations. Apart from traders who say that trade with gold standard countries is being handicapped, there are economists who deplore the inability of the Government of India to control the currency system. They openly assert that the present system does not command the confidence of the public. They would tend to consider the measure as a makeshift device and does not solve the real currency problem facing the country. Except the maintenance of stable exchange at a high ratio for the Rupee by some method or other there has been no other objective in the minds of the respective Finance Members. No Finance Member has thus far given us an intelligent outline of the volume of savings arising from remittances and increased import trade. The producing community has suffered severe loss as a result of currency changes. No amount of tariff protection designed to help the Indian agriculturists and industrialists will enable them to face with equanimity the losses arising out of the currency policy of the country. Control over the whole field of currency and exchange is denied by virtue of the inauguration of this policy.

Unless a Currency Commission wherein India is represented manages the sterling currency there will be no confidence in the stability of the monetary standard. The more there is the element of management the less will it be popular, for the laymen do not consider any currency which does not boast of gold link as a sound and honest currency standard. It is on the rock of the innate distrust of the people that the ship of the new sterling standard will founder. There is no principle of automatic mechanism in the new sterling standard. The volume of money created under the new sterling standard depends on the management of the Central Bank Governors. They might not be absolutely independent of political influence. The inability of the new sterling standard to secure sound and stable exchange rates with gold countries would lessen its utility. So long as the currency world stands divided into two halves it is impossible to achieve success. A currency standard should be international in scope, extent and usefulness.

The other alternative standards, *viz.*, the adoption of the silver standard by the Eastern countries is impossible to be achieved. (*Vide* my Articles on Remonetisation of Silver—the Indian Journal of Economic.). Bimetallism is a mistaken recipe of 19th century economic thought. Having lost faith in metallic currencies which would impose difficulties on all countries in these days of technological advance and rationalisation and improvement in business organisation, a currency standard which allows the expansion of money co-equally with productive ability but renders speculation impossible at the same time and would also defeat the hoarding propensity of the people is needed. Until such a kind of currency standard is developed by human ingenuity it is impossible to stick to the new sterling currency standard.

Some variant of gold standard other than the specie standard type is needed. Economy of gold holdings being a primordial consideration either the gold bullion standard or the gold exchange standard have to be resurrected. The managed gold bullion standard being infinitely superior to the gold exchange standard has to be revived. Dr. Mlynarski in his paper before the Gold Delegation Committee has wisely pointed out the defects of the international gold exchange standard. It is a matter of consolation to note that Sir Basil Blackett who so eloquently pleads for it before the Hilton-Young Commission has himself come round to advocate a managed paper currency or "planned money" to cope with present-day break-down of the gold standard.

Now that the statistical position of gold output is much improved in 1932 and as new forms of business organisation can aid the successful functioning of the gold standard the internationalising of the gold standard at a new level (probably a devaluated one) of gold values for the respective currencies can be pitched upon and made to work successfully. A much lower value for gold than at present would enable it to perform the work of the international currency standard. A scrapping of the load of indebtedness payable in gold alone would give it a fair chance to do efficient currency work. After all when one remembers that there is no better currency standard which human intelligence has evolved the somewhat reluctant acceptance of the best of the existing standards, *viz.*, the international gold standard seems to be a foregone conclusion.

India would gain most by an orderly monetary policy which aims at the resurrection of the gold bullion standard which the C. R. Bank has to manage successfully so as to prevent concomitant deflation attendant on the gold standard form of currency organisation. The greatest possible economy of gold holding will enable the country to remain on the gold standard but the Central Reserve Banking policy should aim at preservation of gold standard and at the same time secure expansion of bank credit and legal tender currency to satisfy the legitimate requirements in a manner as not to destroy the stability of the value of money.

THE FUNCTION OF THE POET

By HUMAYUN Z. A. KABIR
Calcutta

IT is a curious comment on blindspots that seem inherent in the nature of genius that Plato, who was in many respects one of the greatest of poets, should yet deny to the poet any function in his Ideal State. Like many another judgment of great men, posterity remembers the dictum to-day only as another example of an amusing lapse of a great mind, but the poet has found instead allies who are only too often even more dangerous than an open enemy. For the poet is tolerated, or at best justified, not because of his peculiar contribution to life as a whole, but because of his aid in furthering motives and ends to which the character of his special activity is only secondary.

Before proceeding to a discussion of the various defences advanced for the poet we want to identify him with his poetry. We do not of course suggest that the man who composes poems is poetry personified, for we recognise that a human individual is a complex whole of diverse elements more or less perfectly organised. We only mean that the poetic aspect of his nature cannot be isolated from the activity by which it is distinguished from all the other aspects of his whole personality. This is to admit that the poet does not exhaust the man, but in him, the pure poet—in so far as it exists—is embodied and indeed identical with the poetic expression. It is therefore indifferent to us whether we talk of the functions of the poet or of poetry.

The functions of poetry have been often and variously described, and it is interesting to observe that poets themselves have differed more about their function than perhaps even poets have a right to. But the very fact of the indecision of poets—and nobody who is not at least potentially a poet has a right to talk about the function of poetry—is significant to an appreciation of the nature of poetry. A thing's function is nothing but its nature considered dynamically, and the indeterminacy about the function of the poet suggests indeterminacy about the nature of poetry itself. We may express the same fact in another way. The poetic activity is an unconscious activity, meaning thereby that the consciousness of any activity as poetic is incompatible with the poetic character of such acts. Introspection is possible only through retrospection, but the peculiar character of poetic activity makes any introspective assessment of its function impossible. We can therefore arrive at it only inferentially, through attempts at comparing and equating the experiences of different individuals. Poets are as subject to this limitation as any other human beings, and perhaps more so, and this in part explains the failure of poets to agree about the function of poetry.

rowers? book? ? Defenders of poetry—whether poets or not—have usually been utilitarian in their attitude. In a sense all things can be brought under the utilitarian test, for value is necessarily a utilitarian concept. But the attempt to reduce all judgments of value to any one type is the temptation most fatal to the utilitarian, and one to which he most readily succumbs. Almost all utilitarian defenders of poetry are open to this charge, for they have sought to justify poetry either in terms of the pleasure it has brought, or in terms of its educational effect—its delight or its uplifting power. We do not for a moment suggest that poetry is not both delightful and uplifting—but we do assert that to delight or uplift is not the function of poetry as such.

Those who seek to posit that the function of poetry is to delight are however soon forced to admit that not everything which gives delight is poetry. All activity as such must be pleasurable, as otherwise it would not *be*, and to say that poetry is delightful is merely to say that it involves activity. But this in no way distinguishes poetic activity from any other form of human activity. As the emergence of bare consciousness brings with it an element of activity, this merely reduces to saying that poetry first emerges above the level of blank passivity. Further, as pleasure involved in activity is, *quâ* pleasure, identical in all cases, this offers no test for distinguishing poetry from any other type of human activity, or even of human consciousness. Supporters of such a theory are therefore forced to beg the question by asserting that the function of poetry is to delight, not with any and every pleasure, but pleasure of one peculiar kind, though the distinctive character of such pleasure can be described only in terms of poetry itself. This merely means that *the function of poetry is to give poetic delight*, which is a tautology. The only element of truth in such a theory of poetry is the recognition of its character as an activity, but has anyone ever questioned it ?

The didactic theory of poetic function seems more promising at first sight. Poets have given it their blessing and critics have exalted it. To justify the ways of God to man, to sharpen and deepen the appreciation of nature and natural beauty, or to enhance, refine and spiritualise human relations and life seem ends for which even so glorious an instrument as poetry might well be used. A poet like Shelley does not hesitate to write, "The poet not only beholds intensely the present as it is, and discovers the laws according to which present things ought to be ordered, but he beholds the future in the present, and his thoughts are the germ of the flower and fruit of latest time." For him, the function of poetry is unacknowledged legislation for the world.

There is of course no denying that poetry is educative in one sense. The activity of the poet results in the existence of an object, with which none was acquainted before, and with which all who read the poem will now be acquainted. But in this sense, all experience is instructive or at least informative. Poetry can in no wise be distinguished from other objects, material or non-material, which come within the province of human experience, understanding experience in the widest sense of the term. To call poetry educative therefore merely means that poetry is an object of human experience, but if this be all that the instructional theorists of poetic function mean, they waste their efforts, for no one ever dreams of questioning it.

They do not however mean merely this. Before we try to evaluate such a theory of poetic function, we must distinguish between the two forms in which it has been held. The cruder form of the theory, which holds that the function of poetry is to teach, in the strict sense of the term, seems to have been re-stated in recent times by Mr. Joad.[1] For him, poetry is essentially didactic and the vehicle of a message: it is the instrument of evolutionary purpose, facilitating the emergence of a new level of consciousness. Even if we ignore his metaphysical presupposition of a world of value—non-human, non-material and non-mental but yet real, which is somewhere there, waiting to be discovered independent of our seeking—his theory is yet open to the following lines of attack. For firstly, the poet does *not* start with the object of the solution of any problem, or promulgation of a new doctrine or even the general betterment of the race. Secondly, exhibiting, on the contrary, as he sometimes does, an almost callous ignoration of vital social problems of his times, he is not infrequently worst suited for effecting a betterment of life should he desire to do so. Further, if the poet started with a conscious didactic purpose, this would in no way differentiate his function from that of the preacher, prophet or social reformer, and yet, nobody would dream of denying or questioning the difference that does exist between them. It need not even be doubted that the poet often does instruct, but so far as he merely *instructs*, he is not different from any of these others. Indeed, he may even be said to be not fulfilling his proper function, for as soon as we have distinguished the poet from the teacher, we have recognised that there *is* a difference, not merely of degree, between their functions. Of course it may be replied that though the function of the poet is to teach, his instrument is different, but if this difference can be—and it can be—determined only in terms of poetry, the whole question will have been begged again.

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[1] Joad, Matter, Life and Value.

This general objection also applies to the second form in which the theory has been formulated. It claims to recognise the fact that the poet, even if he does instruct, does not intend to do so, and is not unoften incapable of doing so. It therefore defines the function of the poet, not as the solution of the problems of life but as the evocation of their consciousness in the mind of man. The true business of the poet is not to teach, but to give information, not to dictate dogmatic rules for the conduct of life, but to make men aware of life and the world and their intricate interrelations and nexuses, so that out of a better understanding, a richer and fuller life might be made possible. But all this is merely to reinterpret the term 'instruction' in a broader sense, and in no way avoids the difficulties of the cruder theory. For, granting that the poet does seek to make men more conscious of the problems of life, so do the preacher and the prophet and wherein do their activities differ as instruction? The poet does as a matter of fact, direct attention to aspects of reality hitherto unobserved, through his greater insight and sensitiveness, but it does not in any way seem to be part of his function to *desire* to do so. A merely instructional theory of poetic function therefore fails no less than a merely hedonistic account.

The function of a thing is but its nature considered dynamically as we earlier pointed out, and the nature of poetry can perhaps be best defined by contrasting it to that of science or of ordinary experience. One difference can be pointed out at the very outset. Whatever be the relation of the knower to the known, scientific as well as ordinary experience lies in the *discovery* of some object of knowledge that was there, waiting to be discovered. In poetic experience, the object is the product of the creative imagination, and in a sense different from that of all the other instances. The scientist assumes the independent pre-existence of the objects of his knowledge, and his thought is intentional, *i. e.*, with a reference to the nature of the content of thought. Poetic thought is creative and brings into being objects which, however independent they may be once they have come into existence could not have existed at all but for the activity of the poet.[1]

Here then we have a clue to the function of the poet—to create in a sense altogether different from all other human activities, and this, though an element of creation is involved even in the lowest forms of human perception. No doubt the poet cannot and does not create something out of nothing, and the matter of poetic creation is supplied by the crude experience of day to day, but it can become poetry only and only through objective presentation to the mind by an act of creative imagination.

The definition of the function of the poet as creativity has however to be further developed and amplified, for by poetic creation, we do not mean merely the construction of the non-existent or the non-experienced. Still less do we mean the embodiment of something which is impossible of realisation in the actual world, and where impossibilities do occur in poetry, we do not recognise its poetic character to lie in the fact of such occurrence. In a word, poetic creation is not the hypostatisation of the unreal.

Poetic creation lies in seeing a thing as an individual whole. Our actual experience of events and things is fragmentary in character, in which we feel the existence of relations and connections without becoming cognisant of them. The scientist seeks to unravel these relations and connections. Concentrating upon them he often loses sight of the thing itself, till through analysis the details become so important that the whole is to him merely the uninteresting aggregate of interesting parts. Even his theory which seeks to unite and bind the parts into a whole is concerned more with the relation of the parts to one another and to the whole than with the wholeness of the whole itself. The ordinary man stands midway between the scientist and the poet,

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[1] No doubt it might be argued that knowledge, scientific or empirical, equally presupposes the activity of the knower. But there is one important difference. As pointed out in the body of the essay, the presupposition for all scientific and empirical knowledge is that, in such cases, the object is independent of and distinct from the activity by which it is apprehended. The nature of the object determines the mind and resists all attempts of the mind to alter or change it. But in the case of poetic experience, there is no such immutable law. There is indeed a logic of development in the sphere of poetry as well, but this logic does not confine us to one sole alternative out of a set. Truth is only one, but beauty may have various forms. We *know* or *do not* know the truth about a thing, and in either case, there is an end of the matter. But inspite of formal finality, there is no such absoluteness about the beauty of a thing. We may each find it beautiful in our own way and the same person may find it beautiful in different ways at different times. We can imagine a poem or a picture as otherwise from what it is and yet beautiful. It is only those who have neither experience nor comprehension of art that clamour about the inevitability of a line or a word or a note. All artists know that these might have been different, and yet the work would remain a work of art—though naturally a different work of art.

The vision
The totality of existence

Bergson's
conception in
of art
the "Laughter"

and sees more than the scientist does but sees it less clearly. He senses the presence of the parts and the whole and their interrelation but he does so only imperfectly and confusedly. The object of the artist's vision is on the contrary a whole of which the number of parts do not confuse and hide the unity of the whole. Since any thing or event is so rich in integrated elements and relations that its duplication is almost an inconceivability, it follows that seeing anything whole is seeing it as unique. The function of the poet may therefore be defined as revealing the unique individuality of things, attended with the emotional intensity and fervour resulting from the realisation of this uniqueness. The scientific desire to understand makes the indifferent universalisation of objects the aim of science. The poetic impulse to make and enjoy acquaintance results in their unique individualisation as objects of art.

Poetry is indeed in a way like love. There may be, and in fact are, thousands and millions of women in the world. But at the moment of ecstatic love, it is "the unique she" who alone exists for the lover. The delight of this knowledge of her uniqueness is inseparably tied up with the fervour and emotional intensity of his being. If the lover is told that it is an illusion, he simply laughs. Nothing can prove to him the falsity of what he so directly apprehends and if he is indeed deluded, is not the dream better than the awakening? So thought Darwin when he felt within himself the atrophy of his sense of poetry.

The poet's function is to see the uniqueness of things and give them a permanent form. In the unceasing march of things and events that threatens to hurry them into one process of undifferentiated and undefined fragments, it is only at rare moments that it is given even to a poet to see objects as unique and individual. Poetry therefore represents his attempt to crystallise in a permanent form and shape the content of a fleeting vision. The work of art is merely a shorthand copy of this unique individual object of artistic awareness, a few rough, crude and imperfect marks to help the memory to retain and reconstruct the experience, and recall it when the lapse of time has blurred and effaced the impression. Poetry is the witness, not so much to the poet's present inspiration as to the inspiration that once was his—the embodiment of a memory rather than of a vision. But that which it embodies and must embody is individual and unique and to call a thing commonplace or as of a class is its utter artistic damnation.

The function of the poet is therefore to see and embody the individual in objects of experience, through his creations to bring them before the consciousness of others less blessed with this—what may be called—second sight ; but how a few hints and notes jotted in words, colour, marble or sound evoke in himself and others this sense of a world of individual wholes is another and equally fascinating story.

WESTERN INFLUENCE ON SOME BENGALI POETS[1]

By JAYANTAKUMAR DAS GUPTA, M.A., PH.D. (LONDON)

Calcutta

THE introduction of Western education in Bengal and the study of Western literature furnished new ways to Bengali poets and threw open an entirely new line of thought to them. In the first flush of enthusiasm and specially in the enchanting and thrilling atmosphere of Derozio and Richardson's teaching of English poetry, "Young Bengal" attempted verses in English, chiefly in imitation of the poets of the Romantic Revival. Moore, Scott, Byron were their models. Many Bengali writers of English verse achieved a fair amount of success. Fortunately this mentality eventually died out and even Madhusudan Datta saw the futility of writing poems in English. In a letter to Gaurdas Basak he wrote, "If there be any one among us anxious to leave a name behind him, and not pass away into oblivion like a brute, let him devote himself to his mother-tongue. That is his legitimate sphere—his proper element. European scholarship is good, inasmuch as it renders us master of the intellectual resources of the most civilized quarters of the globe; but when we speak to the world, let us speak in our own language."

Rangalal Bandyopadhyay (1826-1887) occupies a prominent place among Bengali poets of the last century and in a study like this he deserves more than passing attention. Of the literary proclivities of Rangalal, we can form a fairly good idea from what Madhusudan Datta occasionally wrote to his friends about him. In a letter to Rajnarayan Basu Madhusudan writes, "I do not think R. either reads or can appreciate Milton; otherwise he could not have made those remarks in the concluding portion of his article. He reads Byron, Scott and Moore, very nice poets in their own way no doubt, but by no means of the highest school of poetry, except, perhaps, Byron, now and then." In another letter to the same friend Madhusudan says, "Byron, Moore and Scott form the highest heaven of Poetry in his estimation. I wish he would travel further. He could then find what hills peep o'er hills—what 'Alps on Alps arise!"

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[1] This article forms part of a series of articles—"Western Influence on Bengali Literature," two of which were published in the *Calcutta Review* in November-December, 1931, and April, 1933.

"Bhek-musiker Yuddha," one of the first published poems of Rangalāl, was based on a mock-heroic Greek poem and is the first mock-heroic poem in Bengali. Thomas Parnell's "Battle of the Frogs and Mice" might have also influenced Rangalal. It is interesting to note what he says in the preface to this poem," Now-a-days people of this country are taking European food after cooking it according to the taste and style of this country. That nourishes the body only. But the mind also requires nourishment from European food. Therefore we may ask appropriately if delicious intellectual food like European poetry could not be written to suit the taste of the people of this country and in their own manner."

In "Padmini" we find more striking proof of this attitude of Rangalāl. In the preface to this poem he openly acknowledges his debt to English poets and says, "In many places of the present poem there are reflections of the thoughts of many English poems. On that ground admirers of English poetry should not regard me as a plagiarist. Of my own accord I have attempted to express many beautiful thoughts in my own language. This has a twofold effect. Many people ignorant about English poetry think that there is no beautiful poetry in that language. It is necessary to correct that wrong impression. Secondly, the more Bengali poems are written after the correct English fashion, the more would shameless and disgraceful poetry disappear and the number of admirers of such poetry diminish." In "Padmini" there is treatment of actual history in verse after the manner of Western poets. What the Border Tales were to Scott, what the Arthurian Romances were to Tennyson, the ancient history of Rajasthan abounding in stories of valour were to Rangalal. His main source of information was Tod's Annals. Perhaps Rangalal thought that there was not enough material in his own province to furnish him with a story. It may also be that he thought it better to borrow themes from the history of a people with martial traditions. He was one of the earliest Bengali poets to go out of their own province for the subject-matter of their works and certainly Western influence was helpful to him in the conception of a land where provincialism did not exist.

The narration of the story in this poem by a Brahmin is in imitation of the verse-tales of Scott. Rangalal brings in the Rajput minstrels better known as *Charans* whose function it was to infuse a spirit of patriotism into the hearts of their listeners in times of national crisis through their songs and to sing of the past glories of their land on festive occasions during times of peace. The *Charans* existed in India in even earlier times. In Chand Bardai's poem *Prithviraj Raso* they are important figures. But in older Bengali poetry we find no characters like the *Charans*. There was a class of singers known as *Bhats* in Bengal. The institution of *Bhats* had its origin in quite early times. But Rangalal's *Charans* closely resemble the minstrels of Scott.

In *Padmini* Rangalal has given vent to intense feelings of patriotism and sentiments of nationalism. His famous lines,

"Who wants to live without freedom,
Who wants to wear the chains of slavery?"

seem as if they are an echo of Tom Moore's

" From life without freedom,
Oh! who would not fly?
For one day of freedom,
Oh! who would not die? "

This spirit of nationalism is one of the effects of our contact with Europe and specially England, the literature of which abounds in patriotic poetry of the highest order. Intercourse with the culture and literature of such a country made it inevitable that our poets should imbibe some of its outstanding characteristics. This new note is a distinct contribution of Rangalal to Bengali poetry.

The next poet on whose works Western influences are not negligible was Hemchandra Bandyopadhyay (1838-1903). He successfully attempted to write several new types of poetry in imitation of English poets. He was one of the very first to write poems of contemporary interest (*e.g.*, Afghan War), self-expressive poems in which the personality of the poet is present to a large extent (*e.g.* On Visiting Benares, the Birth of the Ganges, the Vindhya Mountain) elegiac poems, satirical poems (*e.g.*, the Bengali Girl, the Match Box), humorous poems resembling English lampoons (*e.g.*, On Municipal Voting, the Ilbert Bill), etc. As specimens in Bengali of adaptation and imitation of English poems mention may be made of the Sky Lark (from Shelley), the Psalm of Life (from Longfellow), the Progress of Poesy (from Gray), Alexander's Feast (from Dryden). Hemchandra's epistolary poem *Madan-Parijat* is based on Pope's *Epistle from Eloisa to Abelard.*.

His allegorical poem *Asakanan* is modelled upon Chaucer's *House of Fame* and Pope's *Temple of Fame.* Spenser influenced Hemchandra in his depiction of the six gate-keepers of the Garden who stand for six different virtues—Strength, Perseverance, Courage, Patience, Energy and Enthusiasm. Other Spenserian influences are found in the description of the Garden of Jewels, the Dame of Despair, the Hill of Fame, the Bridge of Marriage, the Garden of Love, the Grove of Affection, the Temple of Consolation and the Region of Sorrow.[1]

Chhayamayi is partly an adaptation of the English translation of Dante's *Divine Comedy. Nalini-Basanta* and *Romao and Juliet* are adaptations from Shakespeare. In his preface to the latter, Hemchandra said that the story was based on Shakespeare's play, but it was not an exact translation. The process of adaptation he considered to be beneficial to Bengali literature. He was of opinion that this process should be followed for some time, but in later years works from foreign literature might well be translated into Bengali. The subject-matter of Hemchandra's *Vritra Samhar* was, no doubt, borrowed from Indian mythology, but the poem bears traces of Western influence. He candidly admitted in the preface to this poem that he was indebted to European poets. The beginning of the poem may be favourably compared to that of the second book of Keats's *Hyperion* and the second book of *Paradise Lost.* The *Workshop of Visvakarma* is not different from the *Isle of Vulcan* in the eighth book of the *Aeneid.* The Solar regions in canto eleven of Hemchandra have a good parallel in the third book of *Paradise Lost.* The journey of Bhabani to the abode of Brahma bears close resemblance to Satan's passage through the orb of the Sun in Milton. In the second part of Hemchandra's poem the description of *Svarga* suggests that of Eden in the fourth book of *Paradise Lost.* In canto ten of the same part the elucidation of the Creation to Gauri at Siva's residence resembles the story of the Creation in the seventh book of *Paradise Lost.* In the same canto of Hem Chandra, Indra soaring in the skies reminds the readers of some of the angels in Milton. Similarly the Messenger Dream of Hemchandra is an imitation of the Greek god Hermes.

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[1] As an experiment in the imitation of the Spenserian stanza in Bengali mention may be made of a translation of Beattie's *Minstrel* by Banamali Ghosh (1866).

In Hemchandra one should not expect to find so many passages directly influenced by Western poets as we find in Madhusudan. In Hemchandra the borrowings have been made more in consonance with the environment and the background, while in Madhusudan the influence is of such a marked nature that it is easily detected. As a pioneer, Madhusudan probably did not have much time to assimilate Western influence, while Hemchandra had the experience of Madhusudan before him and profited by it. Therefore the process of assimilation is more thorough in Hemchandra.

The name of Nabin Chandra Sen (1846-1909) cannot be omitted from any study of Western influence on Bengali poets, because he is one of those writers in whose works we find an absolutely new treatment of the sea after the manner of English poets. Inspite of a few classical examples found in the *Ramayana* and the Raghuvamsa, our older poetry was not rich in descriptions of the sea. Though the sea was not wholly unknown to Bengali poets like Mukundaram, there was no idealisation of it. The earlier poets found no philosophy in the sea, nor did they see anything extraordinary in its ever-changing moods. The fascination of the sea was merely mechanical and in so far as it served descriptive purposes. But one of the most dominant notes in English poetry since its beginnings is the love of the sea. It is mainly because England is an island country that the English people find an ever new delight in the charms of the sea. It would not be wrong to suppose that sea-poetry was not so popular with earlier Bengali poets because seafaring traditions had been forgotten. Nabin Chandra's advantage was that he was born in a district bordering on the sea and hence had first-hand knowledge of it.

Western influence is noticeable to a large extent in *Palasir Yuddha*, which is the first attempt by any Bengali poet to write on some historical event which had happened at no great distance of time. Nabin Chandra was, no doubt, inspired by Rangalal's example to write on historical themes. But while Rangalal went out of his province for the subject-matter of poems, Nabin utilised the past history of Bengal for his materials. Though this type of poetry was not entirely new, Nabin Chandra's theme was comparatively newer than that of Rangalal. But in common both owed their inspiration to the West.

Coming to the poem itself, we find that the Conspiracy Scene in the first canto of *Palasir Yuddha* has been modelled on the

Infernal Council of Lucifer in *Paradise Lost*. The noblemen of Bengal were scheming to dethrone Nawab Sirajudaulla in a manner similar to that of Satan and his adherents. Rani Bhabani, who alone refused to be a party to such an infamous act and who warned the conspirators of their misguided action has been drawn on the same lines as

> " The Seraph Abdiel, faithful found;
> Among the faithless, faithful only he;
> Among innumerable false, unmoved,
> Unshaken, unseduced, unterrified,
> His loyalty, he kept his love, his zeal." [1]

The episode in the camp of the Nawab in the third canto where amidst revelries the boom of the English guns falls upon the unprepared ears of the Nawab was inspired by the account of the great Ball in Belgium's capital on the eve of the Battle of Waterloo.[2] Though merry-making was part of the reality of the life of Nawabs, the way it has been presented suggests Byronic influence. That part of the poem where the Nawab sees the ghosts of those he had killed appearing before him was based on Shakespeare's Richard III in which the tyrant is in convulsions as the ghosts of the dead move around him in a threatening attitude. [3] A similar scene in Macbeth might also have been the source of Nabin Chandra's inspiration.

Western influence may also be traced in another poem of Nabin Chandra. *Rangamati* bears close resemblance to Scott's *Lady of the Lake*. Apart from particular situations which are similar (*e.g.*, the song of the hunters in Canto IV of *Rangamati* and the song of the rowers in Canto I, which may be compared to the Chase Song in the first canto of the *Lady of the Lake* and the Boat Song and the Rowers' Song in the same) some of the principal characters in Nabin Chandra resemble Scott's characters in a very striking way. The old dame and Ellen in Scott have been transformed as the old ascetic-woman and Rangamati respectively. Malcolm Greame is not very different from Birendra. The combat between Birendra and Benjamin reminds one of the fight of Fitz James and Roderick Dhu. The fights between the Bengalis and the Portuguese have a parallel in those between the Saxons and the Gaels in Scott.

The verse-tales of Rangalal and Nabin Chandra are after the model of Scott and Byron. Rangalal followed Scott more closely than

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[1] *Paradise Lost*, Bk. V.
[2] *Childe Harold*, Canto III, Stanzas 21, 22.
[3] *Palasir Yuddha*, Canto III, Stanzas 42-44; Richard III, Act V, Scene III.

Nabin Chandra in his treatment of historical subjects. In Rangalal there is the poetry of action of Scott, patriotic fervour with a romantic background is the dominant note there. Rangalal's aim, like that of Scott, was the revival of the interest of his countrymen in the past glories of his land. His imagination was influenced more by the activities of men and the spirit of adventure. This spirit for action is a sure gain from Western influences. Our poetry was for a long time soft and sentimental. We were more of passive thinkers than men of action. These verse-tales infused new warmth into our hitherto frozen faculties. But while in Nabin Chandra there is a philosophic outlook, in Rangalal it is entirely absent. Nabin Chandra was in his time styled the Byron of Bengal. One wonders how he gained that name. Perhaps in temperament and outlook he resembled the English poet. Their natures also were equally emotional. It was, of course, a fashion in those days to call Bengali poets by Western names.

The imitation of the Western epic, and of heroic poetry, the rise of the romantic verse-tale, the introduction of new poetical forms mark important phases of Western influence on Bengali poetry. Subsequent times saw the works of poets, who though not wholly able to eliminate the influence of the West, show more originality than their predecessors in spirit and form.

THE PHILOSOPHY OF CRICKET AND LIFE

By Sir Devaprasad Sarvadhikary, Kt.
Calcutta

THE wave of Cricket enthusiasm—following and followed by the phenomenal cold wave that has been sweeping over India, affords food for reflections of a most interesting and instructive kind. It can be said of Cricket—as has been said of the British Empire—that the sun never sets on it. Cricket and the British Empire are co-extensive and the game has followed in the wake of the Union Jack. Speaking about the king of games and the game of kings, it has been said with effect that Waterloo was won on the play-fields of Eton. This is no mere platitude and is more than a truism. This will bear close inspection and afford considerable scope for introspection.

To be a Public " School Man " connotes much in British life and character ; so does " Sportsman." He can hardly go wrong who " plays " the game and he who plays " cricket " all his life is all round dependable if he has " played the game."

How far and how much cricket-permeates British life was visualized by me effectively and at close quarters in 1912 when I was a guest of the Butler's at the Trinity College,Cambridge, as a member of the Congress of Universities of the British Empire. The best that was to offer at the College was at my disposal and my hospitable host spared no pains to make me at home and comfortable. The cricket season was at the highest and the Homeric Eton-Harrow Match was being played. Aged Dr. Butler, Master of Trinity, and his accomplished spouse evinced the keenest and the most lively interest in the game that was on and as they could not attend it, quarterly telegrams were pouring in ; it was before the days of telephonic preponderance. The energy and excitement, the interest and keenness that characterised the aged couple as long telegrams about fortunes of the game poured in, would have struck a reticent observer as more than queer if he had not some of the cricket spirit in him. That is an infection all over England in the Cricket season.

Alternate depression and elation marked the whole of the afternoon till the final story of victory of the side which the Trinity couple favoured, came in and they made a night of it in a way that I can never forget. Dr. Butler by the way was an uncle of Sir Harcourt Butler and Sir Montague Butler well known to the Indian Administration.

The scene strengthened more than ever my sportive instinct and spirit which manifested themselves in a way that lives in one's memory all his life. In the long journey back home, deck sports occupied a good deal of my time—much more than they had done in the forward voyage. One morning before lunch I was playing Deck Golf and I had the greatest difficulty in dislodging the "ball" from the peculiarly inconvenient "hole." which the "game-steward" had chalked out in a peculiarly inconvenient corner. I was trying the rules of exact sport. The lunch bell was going and my incapacity made me impatient. The orthodox method was failing and when I was about to give in and think of irregular methods of getting the ball out of the hole as a measure of expedition and expedience, I received a rude knock in the back and also the stern query, "if that was playing the game?" Amazed, I turned back and found none behind me but my own shadow—my inner and better self had asserted itself and saved me from what made me hang down my head in apology to the shadow and spirited away all my hunger and taste for food. This tale against myself I have often told to myself and others who I hope are all the better for it.

To learn to play the game in the best, broadest and highest sense of the term must be the foundation of training of life if it is to be worthy, and that is what real cricket stands for and aims at. I would like to compare life with cricket and cricket with life and if they are comparable the hidden meaning of the objective would be at once apparent. I am not discarding or minimising the good in other games, British or Indian, for they all have a good share of it.

From the point of view I am setting, cricket has features all its own. In Foot-ball all the players of both sides play together and there is mutual support and companionship in players belonging to the same side—all round. This may be said to be also true—of Hockey. One need not consider Tennis, or its subordinate editions—Ping-Pong or Badminton—in this concern. They are without any definite object or goal in the cricket or football sense though possessing delicate features of the dilettante. Golf is a detached game with its own peculiar features that manifest themselves in isolated fashion in distant tracts of the course with none looking on from point to point or none giving or receiving inspiration.

But that has nothing to do with the peculiar features of cricket to which I am interested in drawing pointed attention, differentiating it from the games that I have enumerated above.

The constitution of the team will engage my attention for a short time. There are eleven players to each side. The team that wins the toss and elects to bat, sends two batsmen to the two ends of the "wicket." The one at the "stupms" has to defend them with his bat, sometimes with his pads, and not with his body against the adversary's ball from the other end of the wicket—slow or fast or medium—as the bowler according to his capacity or the Captain's dictates elect. The two men at the two ends of the wicket must understand one another and be understood to one another and never miss or misunderstand the " call " and never attempt fatal " runs " in such misunderstanding.

Keen eyes, alert wits, steady nerves prompt judgment and firm wrists, never failing co-operation and co-ordination must be the essentials and accomplishments. He has to face facts as they arise and perform tasks as they appear. Steady rather than brilliant play, unmindful of actual "score"—definite success in life—must be the constant objective of those who are charged with the defence of the " stumps " —the hearth and home or the common business or the common objective in life between two partners, against a constant stream of "balls" or attacks from the adversary. He watches you, studies your idiosyncrasy, tempts or misleads you ; you must be proof against all these and steadily block, block and block and refuse to hit high and be "caught out." Hitting high though spectacular is apt to lead to disaster.

The tens or hundreds or thousands that your play or your life may have attracted to the field, take upon themselves to be better judges of your capacities, resources and movements. They thoughtlessly, and sometimes provokingly, keep on cheering or jeering—they call it " barracking " now-a-days. You must not lose your head and be proof against praise and blame alike and go on blocking, blocking—playing a steady, patient, nay, weary game—though earning no *Kudos* from your enthusiastic admirers. No vain speculation or flashy emprise must tempt you till you find your opportunity of sending the ball athwart and across watching and firm-gripped adversaries at the "points," "slips," "coverpoints," "long offs and long ons" and until your partner at the other end is ready to "run" in co-operation and co-ordination without over-estimating your and his own capacity, grit, resources and firm-footed rapidity of movement. Watch it and if you have the capacity, send the ball to the "boundary" or over the boundary and safely earn your "four" or "six" amidst wild cheers but wait for all this till you have paid your "dues" and made up your "arrears."

If you do not or cannot do this you will at all events have made good use of your time and by slow, steady and patient blocking lay the foundation for your after-comer to indulge in brilliant play. That happens in life when a worthy though obscure member of the family or the firm who is not much in evidence lays the foundations, often unseen, of success of his after-comer who builds the edifice, is much heard of, and enjoys *Kudos.*

Abhimanyu, of old, had but seven adversaries to surround him according to the story in the *Mahabharat.* The batsman defending the stumps, has eleven to account for and has two more in the bargain, his own-unwary self and his unco-ordinating partner at the other end of the wicket ; he must therefore have all his wits about and round him. He often reminds me of an edifying picture depicting a devout, determined but helpless householder with his hands and feet in shackles, with his friends and foes, his son, brother, wife, retainers, dependents. admirers and detractors each pulling at a taut "cord" affixed to each limb as hard as ever one could. With eyes fixed aloft, the victim patiently awaits the end of the game as does the batsman at the stumps surrounded by his watchful "adversaries." Whether he is to succeed or fail in life, business, or play depends upon his patiently keeping his eyes fixed on the objective that he has set to himself and that he seeks to serve with indomitable and dogged patience and determination.

I have not seen the picture of late but it has left an impress on my mind affecting life, the lesson of which I think is eminently applicable to cricket. The parallel and comparison will bear examination and yield results. It is needless to carry the analogy further for those who will not understand and do not care.

Considerations such as these make me think more than ever that cricket should find a bigger place in the fundamental education of the youth of the country in the difficult times through which we are passing and in the " spacious " times to come.

Cricket is a comparatively expensive game and requires support and patronage of the well-to-do. Bombay has therefore always done better in this direction than Bengal ; but Bengal is trying to come to the fore. The University Occasionals, one of the youngest but best of cricket clubs which has done me the honour of having me as its president for two successive years is taking a diligent part in popularising the game. The account that it has given of itself in Lahore, Patiala, Meerut, Delhi, Aligarh, Calcutta and Shillong is, to put it at the mildest, encouraging. The successive inter-University matches, the Bengal Gymkhana and the various affiliated and unaffiliated clubs and Institutes are also putting forth their best efforts, replete with promises of good results early. It was a sore disappointment of Bengal cricketers and their friends and admirers that no one from Bengal was selected for inclusion in the India team playing against England in Bombay, or Calcutta though some exceedingly good representatives of Bengal cricket offered themselves. The candidates themselves however took the rejection in good part and in a proper sporting spirit. Though there was an apprehension in Calcutta on the eve of the Test Match that some indiscreet Bengal admirers of cricket might translate their grievances into unpleasant demonstration, no such untoward result followed. This shows how the real cricket spirit has got hold of 20 to 30 thousand spectators that attended the Test Matches for 4 days in the Eden Garden and at least twice as many more out in the city and the country, who were watching through the newspapers and discussing progress and results. A young lad who had been seriously ill was one of the thousands of these distant admirers and was following every movement of the team from his sick-bed in the suburbs of Calcutta. Major C. K. Naidu, the fine Captain of the All-India Team, heard of his little admirer and like the true cricketer that he is, he paid a visit of encouragement to his sick chamber after finishing his devotions in the temple of Kalighat on an off-day. The Captain himself at all events and some of the members of the team are convinced and have been proclaiming that there is a brighter future for Bengal cricket.

It may be permissible to go back to the early history of Bengalee cricket in Bengal, about which some particulars have appeared in the newspapers. Though cricket took root among Englishmen in Bengal more than a hundred years ago in the Calcutta and Ballygunj fields, Bengalees can hardly be said to have taken to it seriously and kindly much earlier than the late seventies of the last century. With the encouragement of large-minded professors like Mr. Booth, Paulson and McCann a young band who had finished the *Ha-doo-doo* stage began a miniature club in the Presidency College grounds with its exceedingly bad turf across which lay a footpath from the Presidency College to the Hare School gate. This was used by Principal Tawney on his way to the Senate House, where *he* was also Registrar. With his head bent down as usual but with a kindly glance at our ".Alexander bat" and "Composition ball" he used to send us "speechless messages" of toleration, if not, of "love."

Some senior students like the saintly Mr. Trigunacharan Sen of *Senhati* and Dr. Haricharan Sen, father of Mr. S. K. Sen, Bar.-at-Law, did us the honour of joining the club. The "duke" ball soon appeared and though "bodyline bowling" had not yet come, I soon had a broken nose in keeping wicket that kept me flat on my back for 8 days but gave me wrists that still excite the envy and admiration of heroes confronting picked players of the M. C. C. Thus began in 1878 quietly and unostentatiously Bengalee cricket in which Professors Bipinbehari Gupta and Saradaranjan Roy were soon to shine. In their wake came the Wellington Club, the Shovabazar Club, the Mohan Bagan Club, the Aryan Club, the Sporting Union, Bengal Gymkhana, Bengal and Assam Cricket Association, and the various other clubs, culminating in the University Occasionals.

Though this is the first year that an M. C. C. team has paid a formal and official visit to India, distinguished players from Australia and England like Lord Hawke and Sir Stanley Jackson, late Governor of Bengal, had honoured and encouraged cricket in Bengal by their visit. Sir Stanley Jackson in presiding at the Centenary celebration of the Oriental Seminary on my invitation as president complimented me on the "Century and not out." High-placed public-spirited cricketers like Maharaja Nripendranarayan Bhup of Cooch Behar and Maharaja Jagadindranarayan Roy of Nattore gave the game a good fillip but somehow or other it has been lagging behind. It is up to all friends of cricket and all that it stands for to give it a good push forward.

Though cricket in its present shape may be modern, playing with the ball, in a way not easily ascertainable, was not unknown to ancient India. Major C. K. Naidu in his charming reply to the address of welcome by the Mayor of the Calcutta Corporation to his team in the Town Hall on the 6th of January, 1934, referred to the ball play of the Mahabharat princes *delineated* in the *Adi Parba.* A translation of the *Slokas* from which Major Naidu had culled the story will bear repetition:—

Thus Drona secretly passed some time in the house of Kripacharyya. Then one day the princes came out in company from the capital Hastina, began to run up and down in delight of playing with a ball. Once the ball fell into a well (near by). The princes then made an earnest effort to pick up the ball but they could not devise means of doing so. The princes with heads bent down in shame cast looks at each other and bewailed at not finding the means. At this time they noticed a Brahmin with dark complexion, white hair and thin body, performing at a little distance *Agnihotra Hom Ceremony.* The anxious princes in their disappointment immediately came and surrounded the Brahmin. Knowing that they had not yet finished their play, Drona smiled and conscious of his skill in arms thus addressed:—Ye boys ! fie to your Khsatriya powers and your training in arms that you are unable to pick up the ball though you are descendants of the great Bharat. I shall pick up the ball and also this ring (which I shall throw down in the well with reed-apparatus. I shall be able to pick them up on condition that you would provide me with a meal. With these words to the princes Drona threw his own ring down in the dry well. Then Yudhisthira said, " Sir, with Kripacharyya's permission you will have your meal every day." At this Drona with a smile said to the boys, " I dedicate these reeds with *Mantra.* Observe their power which is denied to others. I shall attack the ball with this reed, that reed with the second one, the second with a third one. In this way when the reeds will come up to me I shall pick the ball up. This Drona immediately did as he said. (Tale of play with ball in *Mahabharata, Adiparba,* 127th Chapter, from the 16 Sloka to the 30th). *Beeta* mentioned in the above Slokas is according to Nilkantha's commentary some wooden arrangement. Mahamahopadhyaya Haridas Shidhanta Bagis, the well known modern commentator and editor of Mahabharata, calls *Beeta* a ball made of cloth or leather, which is more to the purpose. At all events the game was exciting, it was a princes' game. The recovery of the ball earned their gratitude and led to the gratitude of the princes and discovery of the disguised Dronacharya by Bhishma who was long looking out for him, and the recovery of the ball by one reed or arrow being steadily sent after the other by that supreme master of arms, Dronacharya, who must have had at his command much more powerful and showy method of prompt recovery of the ball, smacks essentially of cricket and patient game.

Major Naidu and some of his colleagues who did me the honour of staying with me during two weeks, hugely appreciated this point of view about cricket in the many talks that the old cricketer and the young used to have after the day's fray, drooping in despondency or jubilating in

SOME THEORIES OF LOVE

By Dr. Mohinimohan Bhattacherji, M.A., Ph.D.

Calcutta University

Of human feelings love is generally looked upon as the most wayward and least under the guidance of any rule or principle. No consideration of individual or social welfare weighs with it in the smallest degree. Its origin is inexplicable and mysterious like the rise of Venus from the sea and its course, whether rough or smooth, can never be predicted with any degree of certainty. Poets have sung copiously about it, but their notes have always been discordant. Some have laughed at it as a human weakness, while others have lauded it upto the skies as an inspiration to heroic deeds. A great poet calls it 'mere folly,' another describes it as 'a sickness full of woes,' while yet another declares, 'Love is Heaven and Heaven is Love.' It is volatile, it is abiding ; it is superficial, it is deep and profound. A theory of love thus seems, on the face of it, an impossible thing and an attempt to discover principles in the domain of this master passion must appear to be futile.

Yet speculations on love were common in the ancient world, especially in the west. Serious enquiries into its nature and attributes really took place and much subtlety and acumen were displayed by great minds in their efforts to arrive at correct and accurate ideas about it. Greek and Alexandrian philosophers in pre-Christian times, Dante and St. Francis in the Middle Ages in Europe, the Sufis in Persia and the Vaishnavic sages in India tried with the same earnestness to arrive at intelligible and clear ideas about it. We shall here deal with some Greek and Renaissance views of love.

It is well-known that the ancients could not keep intact the boundary-lines between different kinds of speculation like Theology and Physical Science, Ethics and Metaphysics. Speculation on love was, in past ages, part of Metaphysical speculation and this explains partially why theorising on love—inconceivable now-a-days—was possible in those times and why a matter too delicate and frail for scientific scrutiny was subjected to a searching examination.

Some Greek philosophers conceived of love as a comprehensive cosmogonic principle which was responsible for the creation of the world out of chaotic primordial elements. They were obviously referring to the attraction which these elements felt towards one another. This was also called friendship and described as harmony, *e.g.*, in Hesiod and Empedocles. The world, according to these Greek philosophers, was the issue of the love which brought these elements into a close union and in earth, air and water love was the cementing principle which kept together the constituent particles of matter. 'Like is preserved in like. Love, however, draws like to like. Mutual love acting as the link, each single part of the earth is drawn to its like and is preserved in it. The parts of water draw each other alternately and are preserved through the whole body of water at a place suitable for them. The same parts of air and fire, and even these two elements, are drawn upwards by love of a region harmonious with it.... All things, to speak the truth, are preserved by the unity of their parts and perish through their dispersion. Mutual love of the parts effects unity.' Absence of this love was the cause of the conflict amongst the elements known as chaos. This principle of cosmogonic love was noticed by the ancient philosophers in the blending of the humours in the human body. Love or concord amongst the different humours led to physical fitness or health while, its absence was the root-cause of all diseases. Love was thus the effect of the observance of the principle of proportion in the blending of constituent elements, while violation of this principle led to that discord which was the source of all evil.

This Love in the inorganic world is different from another kind of love observed in the domain of organic nature. Propagation of species through reproduction is a law of organic nature. Plants, beasts, birds and human beings are equally subject to this law, and Plato says this is, with them, a means of securing immortality. Mental activity is, of course, unknown to lower forms of life, but man instinctively shrinks from the idea of utter annihilation. The thought that there would be none to step into his place where he is dead and gone, that his hearth and home would remain uncared for after his death, that his disappearance would create a void which would never be filled up, is intolerable to man. 'After me the deluge'—this can never be accepted as a motto by any man however nonchalant he may be. Life of all forms—plant as well as animal—instinctively abhors death and loves immortality, and tries to secure this through reproduction. Love in the organic world is a desire for reproduction, because it is in reality a desire for immortality. Says Diotima in the Symposium, 'Love is of the immortal. Mortal nature is seeking as far as possible to be everlasting and immortal and this is only to be attained by generation, because the new is always left in the place of old.'.

Man is more than a mere organism and he, therefore, loves something over and above the mere continuation of his line in his issue. He has sentiments and emotions the choicest of which is his sense of beauty. His love is more than a mere biological phenomenon—it is also an æsthetic urge. As Plato says, 'There is a certain age at which human nature is desirous of procreation and this procreation must be in beauty and not in deformity. Beauty then is the destiny who presides at birth.' Therefore when a man falls in love, he loves a beautiful woman and feels the charm of her graceful appearance. A fanciful explanation of the effect of beauty on the human soul has also been given by Plato. He says that man in his ante-natal state was in direct touch with divine beauty which is the source of all beauty on this earth. The memory of that beauty clings to him even after his birth on this planet and he fondly looks forward to the day when he would again have the pleasure of close communion with it. Whenever he sees any human face or figure having a semblance of that supreme beauty, he feels instinctively attracted to it and falls in love.

Of beauty, however, there are different grades and sensuous beauty which kindles love in most people, is the lowest. Man's æsthetic sense is not changeless—it passes through a process of development. It is gradually intellectualised and becomes free from sense-connection, till it attains a perfect spirituality. Types of beauty which are perceived and loved by man, one after another, in consequence of this gradual purification of his æsthetic faculty are correspondingly sublime. Plato thus classifies beauty, the object of love, in the Symposium into different grades : 'The true order of going or being led by another to the things of love, is to use the beauties of earth as steps along which he (man) mounts upwards for the sake of that other beauty, going from one to two and from two to all fair forms, and from fair forms to fair actions, and from fair actions to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is.' This is the well-known Platonic ladder of ascent to eternal, spiritual or divine beauty through lower types or grades of beauty, *viz.*, beauty of form, of laws and institutions, beauty of science and beauty of intellect as such, and it affords a scope for the transmutation of earthly love into the divine.

This classification is not very clear and distinct, but what is indistinct in Plato acquires clearness and definiteness in some of his followers. One of them, Baldessar Castiglione, an Italian writer of the 15th century, classifies beauty into six distinct grades corresponding to six distinct stages of the lover's progress from the moment when he feels the promptings of love at the sight of a beautiful woman till the time when his soul views the wide sea of pure divine beauty. The lover first impresses her fair features upon his mind in order to alleviate the pangs of separation. Straightway, however, his imagination idealises those features and she appears to his mind to be fairer than she really is. In the second stage, it is these idealised features that the lover loves. Stimulated by this idealised beauty of the lady, he next comes to form an image of a face or figure which is, as it were, the sum of all loveliness, a combination of selected charms. In the language of Castiglione, " besides these blessings (*viz.*, of beholding the idealised features), the lover will find another much greater still, if he will employ this love as a step to mount to one much higher, which he will succeed in doing if he continually consider within himself how narrow a restraint it is to be always occupied in contemplating the beauty of one body only ; and therefore, in order to escape such close bonds as these, in his thought he will little by little add so many ornaments that by heaping all beauties together, he will form a universal concept and will reduce the multitude of these beauties to the unity of that single beauty which is spread over human nature at large. In this way he will no longer contemplate the particular beauty of one woman, but the universal beauty which adorns all bodies." When the lover is fully aware that this concept of universal beauty is primarily the product of his own mind, he realises that that beauty must be an inherent part of the soul, and the passion for beauty " growing with each fresh activity of the spirit, he now joyously contemplates beauty as he finds it within himself, quite unembarrassed by any remembrance of the senses. Then the soul devoted to the contemplation of her own substance, as if awakened from deepest sleep opens those eyes which all possess but few use, and sees in herself a ray of that light which is the true image of that angelic beauty communicated to her. Now the same impulse which hitherto inclined the lover to universalise the beauty of woman, compels him to universalise that abstract beauty which he discovers within himself, and he feels out after and discovers that encircling, all-inclusive beauty of which he had before recognised but partial and subordinate manifestations. No longer does the soul contemplate beauty in her own particular intellect, but she looks forth, enraptured and ravished by its splendours upon the vast sea of universal beauty... Last stage of all, the soul burning with the sacred fire of true love and yearning to unite herself with so great beauty, actually becomes identified therewith, incorporate in the life of God." (Cortegiano, Bk. IV.) Thus, love of (1) the beauty of a single woman as she really is, (2) of her idealised beauty, (3) of the universal beauty of womankind, (4) love of beauty as an attribute of the human mind, (5) of intelligible beauty as an Absolute Reality and (6) love of the beauty of God—these are the six stages of the progress of the true lover.

It will thus be noticed that true love was not regarded as a passive attribute in ancient times, but as a dynamic force that urges a man to higher and still higher endeavours. It is not an emotional abandon producing day-dreams and melancholy thoughts; it induces the lover to strive ceaselessly for the progressive realisation of the Supreme Principle of the Universe. That is why Plato honours the Poet and the Philosopher as the most ardent lovers. One is always trying to realise this Principle in Beauty and the other in Truth.

EARTHQUAKES

By Prof. S. K. Mitra, D.Sc.
Calcutta

FROM a study of the nature of the undulation of the ground produced by an earthquake shock it can be inferred with a certainty that whatever may be its real origin, as regards its effect it is the same as that due to some sort of concussion or sudden blow delivered underground at some definite point. The so-called earthquake centre is not however a mathematical point but rather a subterranean region of extensive area measuring many square miles. This centre or point of origin is called the *seismic focus* and the point directly above it on the surface of earth is known as the *epicentre.* The depth of the seismic focus varies from a fraction of a mile to tens of miles.

Seismic Belts.

Earthquake shocks are not experienced uniformly over the surface of the earth. The trembling of the earth's crust is localised in certain regions only. Two such regions or belts lying along great circles of the earth are known. One is the Mediterranean or Alpino Caucasian-Himalayan circle and the other the circum-Pacific or Ando-Japanese-Malayan circle. Out of every hundred earthquakes registered 53 occur along the Mediterranean circle, 38 along the circum-Pacific circle and 9 elsewhere.

Earthquakes classified : Their Origin.

Depending upon the nature of their origin the earthquakes might be broadly classified under two heads ; volcanic and tectonic.

The volcanic earthquakes are confined within small areas surrounding volcanic mountains. The shocks are due to explosion or to injection of lava within the cavities of the volcano and to slipping of the rocks adjoining a fracture due to contraction or displacement of magma, the basic rock substance. The depth of the focus of volcanic earthquakes seldom exceeds one mile.

The tectonic earthquakes—which are by far most numerous—are due to formation or growth of faults in the earth's crust. The earth contracts by cooling and the outer crust becomes too large to fit on the inner shell. The crust is therefore strained and the strain due to

Fig. 1.

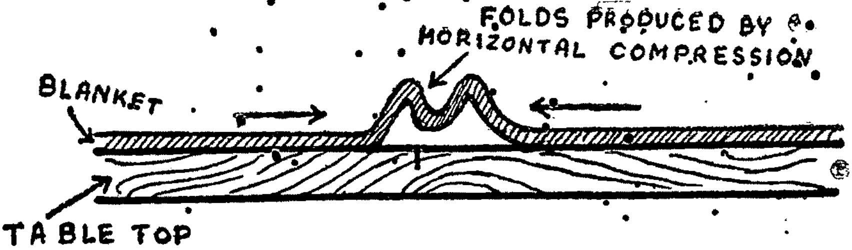


Fig. 1. Illustrating the formation of mountain ranges. A blanket spread over a table is folded and heaped up at some places it pressed horizontally from two sides along the surface of the table. The blanket represents the earth's crust and the table the shell within. The compressional force is brought about by contraction due to cooling of the earth.

Fig. 2.

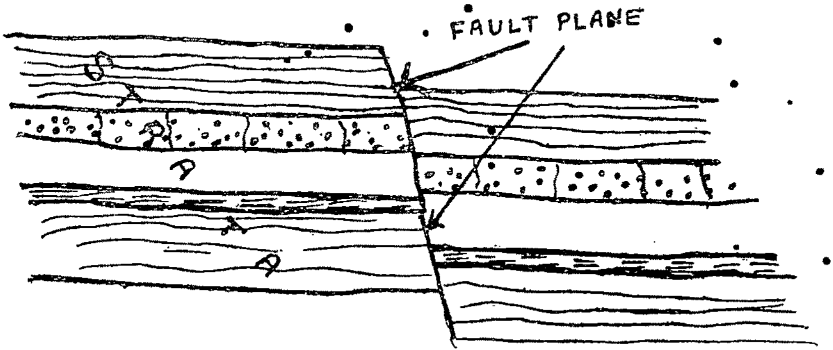


Fig. 2. Illustrating a "fault" in the strata of the earth's crust. The strata have been broken and one portion has slipped over the other along the broken "fault plane."

Fig. 3.

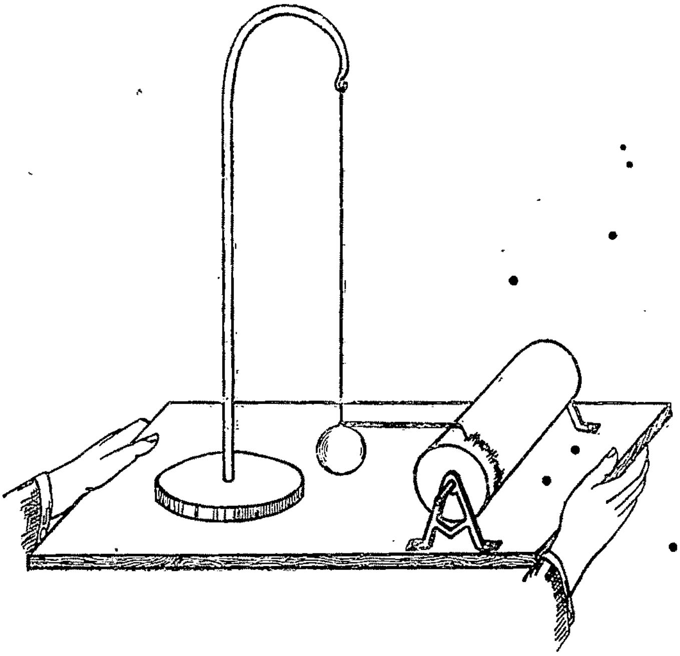
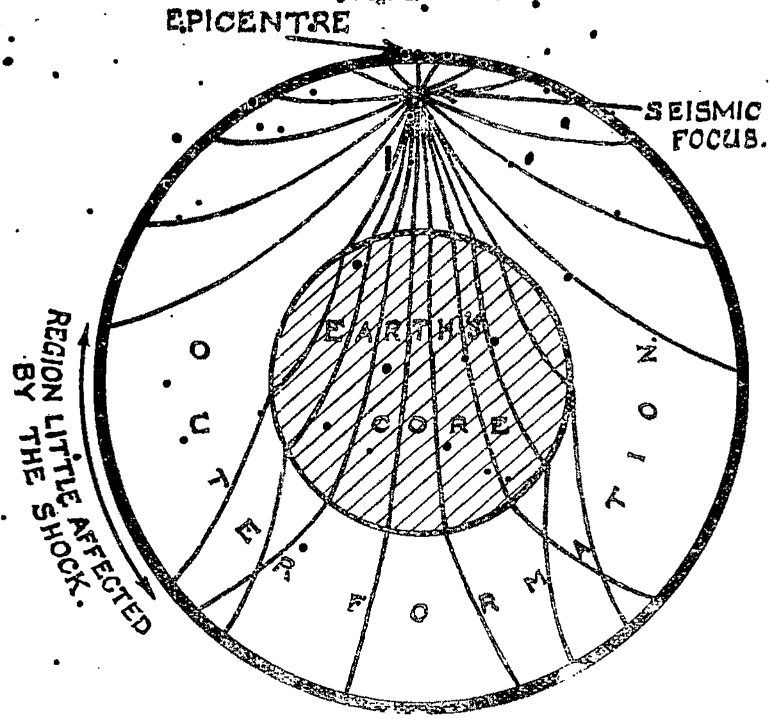


Fig. 3. Illustrating the principle of the Seismograph. If the board carrying the drum and the pendulum be given a quick to and fro movement (representing earthquake shocks) then the bob will remain practically at rest and on the drum will be registered the movements of the board

Fig. 4.



Flg. 4. Illustrating how compressional waves radiate from the *seismic focus*. The point vertically above the forces is called the *epicentre*. The waves pursue curved paths because the interior of the earth is not homogeneous. The core possessing markedly different elastic properties than the outer formation deviates the paths of the waves strongly producing a sort of focussing action at ceitain places on the surface. The impact of the wave where it heats the surface is sometimes sufficient to produce fissures and throw up mud, water etc. from the subsoil.

Fig. 5.

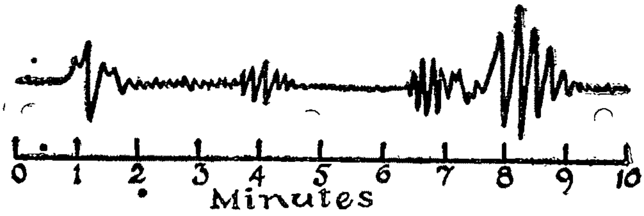


Fig 5. Typical Seismograph record. A concussion or sudden blow in the interior of the earth sends out three distinct kinds of waves. These travelling with different velocities and along different roots reach a distant station at different times. By measuring the difference in the times of arrival the distance of the earthquake forces can be estimated.

horizontal compression finds relief by the crust being crumpled and folded and being fractured at places where it is weakest. The crumpled and folded portions are heaped up forming mountain ranges (Fig. 1) and the portions of the fractured strata of the crust slipping over one another produce what are technically known as "faults" in the earth's crust (Fig. 2). These processes—the formation of mountains and the growth of faults—are still in progress. The strain on the earth's crust either due to horizontal compression or to the so-called *isostatic forces*—forces which support the weight of the mountains like hydrostatic forces supporting the weight of a floating body—even at the present age lift up the mountains, specially the newly born ones now and then producing fresh fractures in the earth's crust or causing portions of fractured strata to slip over one another along fault planes. The relief to the strain which such adjustments of the internal strata of the earth's crust afford are accompanied by concussions inside producing the tectonic earthquake. The depths at which such adjustments occur—the focii—are situated between 3 to 10 miles below the surface. In some cases depths as great as 20 miles have been recorded.

The popular belief that mountains are associated with earthquakes is not unfounded ; and there is nothing surprising that the great recently crumpled-up folds of the earth's crust forming the Himalayas and the plains lying near its foot where faults exist should be regions of severe earthquake.

Seismographs.

In order to measure and study the tremblings of the earth's surface seismographs have been invented which record the undulatory movements of the ground due to an earthquake shock. To obtain such records it is first of all necessary to secure a frame of reference which would remain fixed in space and would not participate in the movements of the ground. Such an immobile frame of reference is provided by the device shown in Fig. 3. The bob of the pendulum has a heavy mass and to it is fixed a stylus which can make traces on the paper covering the drum. If the board on which the whole system rests (representing the ground) is moved to and fro then, provided the period of the movement (*i.e.*, the time taken to make one complete to-and-fro movement) is small compared with the time period of the pendulum, the bob will be remain stationary in space while the drum following the movement of the board on which it rests will cause the pen to trace out its (the drum's) own motion on the paper. The drum is made to revolve with a gradual sideway motion along its axis so that a continuous record is obtained on the drum. The figure depicts the principle on which seismographs and constructed. In actual practice it is found that in order to make the period of the pendulum large compared with the period of the seismic movements, the pendulum has to be made inconveniently long—some thousands of feet. Compound pendulums are therefore used which work on the same principle but have much shorter lengths.

Such seismographs record horizontal movements of the ground. They are obviously unaffected by the up-and-down movement because in this case the bob and the drum both would move at the same time. To record up-and-down movements a spring is substituted for the string of the pendulum.

Nature of the Earthquake Shocks.

The earthquake shock at a distant point is conveyed from the centre of origin by wave motion of the elastic material of which the crust and the interior of the earth is composed. It can be compared to the " shock " which a person bathing in a river receives due to waves generated by a steamer passing along the centre of the stream. The nature of the motion of the ground due to arrival of the waves is complicated on account of the varying composition and elasticity of the earth.

A typical record of the movement of the ground as registered on a seismograph is shown in Fig. 5. The first shocks to arrive are called P-waves. They are "compressional " waves and they travel through the earth along the lines shown in Fig. 4. The points on the surface of the earth at which these waves try to emerge are subject to compressional strain. If the points are near the focus then the compressional force may be so great as to cause rupture of the surface producing deep fissures and throwing up of mud, water, sand and other materials of the subsoil. The paths of the waves are curved because the outer formations consist of concentric shells which differ in elastic properties from each other. The paths bend sharply on entering the core because the elastic properties of the core differ markedly from the outer formations.

A few minutes after the primary waves arrive the secondary S-waves. These are " distortional " waves. The particles of the medium during the passage of such a wave move at right angles to the direction of propagation of the wave.

Lastly arrive the long L-waves also called Rayleigh waves after their discoverer. These waves are also distortional but they travel along the surface of the earth. They start with a small amplitude but soon the amplitude increases reaching a high value as shown in the figure. Most of the damage and devastation is causedby these long waves.

The velocity with which these various waves travel vary between 3·5 to 13 kilometres per second.

Havoc caused by the Earthquake.

A question of practical importance which arises is how to guard against the havoc caused by an earthquake ? The loss of life caused by some of the well-known earthquakes is truly appalling. The 1775 Lisbon earthquake caused 50,000 deaths, the 1908 Messina earthquake 100,000 and the 1927 Chinese 180,000. Some of these figures may be exaggerated. But there is no reason to doubt the numbers registered in the 1923 earthquake in Japan, *viz.*, 99,331 killed, 103,733 wounded and 43,476 missing.

Forecast of earthquakes, if it were possible, would certainly go a long way towards minimising its horrors. But unfortunately no reliable method of forecast has yet been discovered though attempts are being made by seismologists in this direction. The study of the so-called fore-shocks is one of the hopeful methods. If one could discriminate between the fore-shocks which generally precede a great earthquake and the ordinary mild shocks which frequently register themselves on a seismograph, one could possibly predict the arrival of a big earthquake shock.

The loss of property can only be avoided by so constructing the buildings that the shock will have little or no effect on them. Modern steel buildings can resist earthquake shocks much better than ordinary brick-and-mortar houses. Since they are braced by steel frames they move bodily as one block with their foundations when swayed by a seismic wave and the only permanent effect of the shock is perhaps a slight tilt or twist without a total collapse which so frequently happens in the case of brick-and-mortar buildings. Most of the steel buildings in the affected areas survived the Japanese earthquake of 1923.

STUDENTS P. G. A. ROOM

AUGUSTINE BIRRELL

By SACHINDRANATH MUKERJEE

Calcutta

The death of Augustine Birrell at the ripe old age of eighty-three removes a stalwart figure from the domain of literature. He has made notable contributions to the thought-contents of the human mind and given it much to ponder over and profit by. He was drifted into politics by the force of circumstances, which have an almost irresistible pressure in the regulation of human destiny, but he was, first and last, a literary man, who revelled in the delights and charms of literature. History relates few instances in which men of ideas, with resplendent minds and consummate skill in penmanship, also made their mark as men of affairs. John Morley and Arthur James Balfour issued out of the scholar's closet into public life. Beaconsfield gained a high reputation as a novelist, and Gladstone rejoiced in Homer and Greek tragedies. Bryce gave equally his best to history and jurisprudence as also to politics and diplomacy. To Woodrow Wilson whole races and nations turned for guidance in moments of peril and disaster and upon his momentous decisions, from time to time, rested the courses of history—and he rose from the position of a college don to that of Governor of a State and finally to the Presidentship of the United States. Augustine Birrell, like John Morley, might not have been a scintillating success as a Cabinet Minister, but the two have dug out of their latent forces and brought to bear upon their grave tasks such common sense, strong will, noble industry, uprightness of purpose that their endeavours wear an abiding quality to enrich the imagination and to enlist the faith of their admirers. Literary men, when invested with high office, do not necessarily find themselves like fish out of water. The fear is entirely misplaced that intellectual subtlety will dull the edge of common understanding. Both John Morley and Augustine Birrell, however dissimilar in faith and qualities, were alike in the luminosity of their intellect, the firmness of their wills, the fixity of their conclusions, the steadfastness of their purpose and the sensitiveness of their consciences.

Augustine Birrell was an alumnus of the three Universities of Oxford, London and Cambridge. In the laborious days of his formative years, he nurtured enthusiasm for men and things and the phases of life and truth. He learned the significance, value and purpose of a political constitution from Walter Bagehot, and with Edmund Burke discovered the real difference between a statesman and a pretender. In his essays, he has held up faith as life's most substantial heroism. In his *Obiter Dicta*, he has accepted the principle that an essay is essentially the expression of a personal point of view and his acute observations are stamped with the impress of his colourful personality. To Ruskin, Addison, Stevenson or Charles Lamb, even what appears trite or commonplace to all outer seeming, suggests trains of thought, brings visions or recalls memories which, coloured and informed by the writer's personality, furnish good food for thought to the reader. Such was also the case with Birrell. It is generally forgotten that the great essayist, like the great letter-writer, is a *rara avis*—rarer even than the great poet. Birrell made his essay a vehicle of lively opinion and experience and not of dull, dismal platitude. His *More Obiter Dicta* and *Et Cetera* are not " mere literature " but fine stuff of enduring value. There is no trace of anything smacking of journalese in his writings, and this may well be said despite the dictum that journalism that lasts is literature. Birrell was impatient of loose, diffuse thinking, he had a precise sense of word values, a scorn of snobbery and priggishness, the power to proceed straight to the core of the subject to which he addressed himself and to express measured thoughts with charity, vigour and beauty. His remarks throw light on the life and practice, thought and conduct about him and are calculated to light up some unexpected square inch of human nature or motive. His whole attitude to life proceeded from conscience and character and these exercised an overmastering influence over his varied activities. He was inspired with loyalty to the cause which he made his own and had an elevation of thought about the STATE as something to love and serve and not something to batten on or profit by.

Birrell was pushed by the trend of events from letters to politics. The judicial temper, calmness and equipoise are in evidence in all his writings and these were his outstanding characteristics, as a politician. His equability and mental poise lent grace and dignity to his counsels and acts as a member of the British Cabinet. His critical outlook, seeing both sides of the shield, did not stand him in good stead as Education Minister. He was not a revolutionist and political reform by " red ruin and breaking up of laws " was not in his blood. It is, indeed, a grim tragedy that circumstances forced a scholar of his like into positions, where political controversy was most rife and bitter. The Irish Rebellion made an end of his political career. The Eastern imbroglio in 1916 enveloped him in smashing ruins—ruins both in mind and thought. But released from the trammels of politics, he once again paid his court at the shrine of literature, where he found the consolation for which his heart so much yearned.

As a laywer, he achieved success and though a jealous mistress, Law did not resent his attentions to literature and politics. But the pole-star to which his soul ever turned with avidity was literature. His contributions to the departments of essays and *belles-lettres*, biography and the humanities generally will remain a source of inspiration to succeeding generations of scholars and seekers after enlightenment. He has delved deep in a field watered and nourished with care by successors, who have lighted their torches at his burning fire—writers like Chesterton, Belloc, Robert Lynd, E. V. Lucas, Aldous Huxley, Lytton Strachey and others, who have followed in his wake with alacrity, critical insight and acumen. Birrell's style is perspicacity itself—so limpid, vivacious and crystal-clear. His writings enrich the mind of the reader and transport it to a realm of empyrean bliss. He had faith in men and in the supremacy of spiritual forces. He was an incorruptible Liberal aflame with right good will to advance the ascent of man. Of Birrell, it may truly be said :

" He had loved no darkness,
Sophisticated no truth,
Allowed no fear "

ON A LOST *UPAKHYANA* OF THE MAHABHARATA

By H. C. RAYCHAUDHURI, M.A., PH.D.
Calcutta

The *Ādi-parva* or the First Book of the *Mahābhārata* contains a verse which says that there was a *Bhārata-saṁhitā* which consisted of 24,000 *ślokas*, of which the *Upākhyānas* or episodes did not form a part.

> Caturviṁśati sāhasrîm cakre Bhārata-saṁhitām
> upākhyānair vinā tāvad Bhāratam procyate budhaiḥ.
> Mbh. I. i. 102.

But the Great Epic that has been extant since the days of Śarvanātha of the Khoh copperplate inscription of the Gupta year 214 (A.D. 533-34) is, as is well known, styled a Śata-sāhasrî Saṁhitā and is interspersed with numerous *Upākhyānas*. Even so, the number of *ślokas* does not reach the total of 100,000 verses. As pointed out by Hopkins in his *Epic Mythology* (p. 2) the northern version contains 84,126 verses excluding the Harivaṁśa. The southern version has 12,000 more verses than the northern recension and, without the Harivaṁśa, contains 96,578 verses or prose equivalents.

Various theories have been suggested to account for the difference between the traditional number 100,000 and the number of *ślokas* in the extant versions of the Great Epic. According to some " the attribution of a lakh of verses necessarily implies the existence, as a part of the lakh, of the Harivaṁśa." But the addition of that work would make the total exceed the traditional number. This is particularly true of the southern recension. Others have urged that *śata-sahasra* is only a round number and is not to be taken too literally. But a third possibility cannot be entirely excluded, *viz.*, the loss or disappearance of some *Upākhyānas* which once formed part of the *śata-sāhasrî saṁhitā*. It was the addition of the *Upākhyānas* which transformed the original *caturviṁśati-sāhasrì saṁhitā* into a *śata-sāhasrî saṁhitā*. Is there any certainty that all these added *Upākhyānas* have come down to us? A passage of the *Ghaṭotkaca-Vadha-Parvādhyāya* seems to suggest that such has not been the case.

When Ghaṭotkaca, the Rākṣasa hero, son of Bhîmasena, fell down, struck by the terrible missile which Indra had given to Karṇa, and the Pāṇḍavas were plunged into grief, Kṛṣṇa is represented as saying:

> yadi hyenaṁ nāhaniṣyat Karṇaḥ śaktyā mahāmṛdhe
> mayā badhyo' bhaviṣyat sa Bhaimasenir Ghaṭotkacaḥ
> mayā na nihataḥ pūrvameva yuṣmat priyepsayā
> eṣa hi Brāhmaṇa-dveṣî yajña-dveṣî ca Rākṣasaḥ
> dharmasya loptā pāpātmā tasmādeṣa nipātitaḥ.
> Mbh. VII. 179. 25-27.

" If Karṇa had not slain this (Rākṣasa) by his Śakti in the great fight, then it would have been my duty to slay Ghaṭotkaca, son of Bhîmasena. It was to please you that I did not kill him before. This Rākṣasa was a hater of Brāhmaṇas and sacrifices, a violator of religious rites and a sinner. Therefore has he been slain."

In the verses quoted above Ghaṭotkaca is described as *Brāhmaṇa-dveṣî, yajña-dveṣî* and *dharmasya loptā*. Now, there are no *Upākhyānas* in the extant epic which give countenance to the serious charges brought against the son of Bhîma-sena. But it is clear that stories about Ghaṭotkaca's hostility to Brāhmaṇas and sacrifices must have been known to the writer of these verses. Is there any evidence as to the existence of such stories? Here light is vouchsafed from an unexpected quarter. In the *Madhyama-Vyāyoga*, one of the Trivandrum plays attributed (rightly or wrongly) to Bhāsa, we have the story of the pursuit of a Brāhmaṇa and his wife and children by Ghaṭotkaca who had received orders from his mother to secure a person for her meal. The Sūtradhāra exclaims "*eṣa khalu Pāṇḍava-madhyamasyātmajo Hiḍimbārāṇi-sambhuto Rākṣasāgnir-akṛtavairam Brāhmaṇa-janam vitrāsayati. Bhoḥ kaṣṭam kaṣṭam khalu patnî-suta-parivṛtasya Brāhmaṇasya vṛttāntaḥ.*

It should, however, be noted that the *Madhyama-Vyāyoga* itself could not have been in the mind of the poet or poets of the Ghaṭotkaca-vadha section of the Droṇa-parva of the Mahābhārata when the verses referring to Ghaṭotkaca's misdeeds were written. In the epic the Pāṇḍava brothers are absolutely ignorant of Ghaṭotkaca's sins, while in the drama Bhîmasena was a personal witness of his son's reprehensible conduct towards Brāhmaṇas. Moreover, the epic ślokas refer not only to *Brāhmaṇa-dveṣa* but also to *yajña-dveṣa* and *dharma-lopa*, and the author must have had in his mind some *upākhyāna* or *upākhyānas* where Ghaṭotkaca is guilty of all these misdemeanours. That such *upākhyānas* did exist is suggested by the testimony of the author of the *Madhyama-Vyāyoga* who made use of one of them for dramatic purposes in the same way as Kālidāsa made use of the story of Śakuntalā, Kṣemîśvara that of Nala, and Bhaṭṭa Nārāyaṇa that of Draupadi's insults in the gambling scene of the Great Epic.

There remains another question—How to account for the omission of the stories from the extant Mahābhārata? We can only hazard a guess on this point. From the references to Vārṣagaṇya (XII. 318. 59), the eighteen Purāṇas (XVIII. 6. 97), some of which treated of *anāgata* or future events (III. 191.16) and the Huns (associated with the Persians—*Hunāḥ Pārasikaiḥ saha*, VI. 9.66) in the Great Epic, as it has come down to us, it is clear that its final redaction could not have taken place before the Gupta period. While the mention of the *śata-sāhasrî-saṁhitā* in a Khoh Inscription of A.D. 533-34 shows that the complete epic must have come into existence before the final extinction of the Gupta power. The responsibility for the final redaction, therefore, probably rests with the poets of the Gupta period. The great dynasty of the Guptas, who claim to have revived the sacrificial rites that had been in abeyance for a long time, contained more than one king named Ghaṭotkaca, and perhaps it was not to their liking that their name should have reminded of one who figured prominently in episodes of an anti-Brāhmaṇical and anti-sacrificial character.

The question may, however, be asked—if the *Upākhyānas* were deliberately omitted, why were the verses in the Droṇa-parva about Ghaṭotkaca's sinful acts left unaltered? Here again, in seeking to answer this question, there is ample room for the play of conjecture. Was it due to religious reasons—the fear that omission from the Kārṣṇaveda (*i.e.* the Mahābhārata) of anything springing from the mouth of Kṛṣṇa would be considered by the *parama-bhāgavata* kings to be sacrilegious or was it due to oversight—the same carelessness which led to the retention of passages like "Śākyac chuddhodano'bhavat," "nṛpāye vai purātanāḥ," etc., even in the prophetic chapters of the Purāṇas?

RAJA RAM MOHUN ROY—LIFE AN ORGANIC WHOLE

By SIR DEVAPRASAD SARVADHIKARY, KT., M.A., D.L., LL.D.

Calcutta

Though there is and can be nothing sensational, dramatic or histrionic about the simple exhibits relating to the life and career of Raja Rammohun Roy organised by those in charge of the Centenary Celebrations, the exhibition which I was called upon to open had a value and import all their own to which I shall try to call attention.

Among us there is a belief and adage that even he or she earns untold merit who helps in brightening up the flickering *cherag* in a mighty national festival like *Durgotsav*. This merit will be mine, who was acceded the high honour of being allowed to attempt to brighten up the flickering *cherag* of this truly national festival in honour of the Centenary we are celebrating amidst enthusiasm in different parts of the building in the University compound—a fitting *venue* of this celebration. It had been my privilege to preside at two meetings at Hooghly, one at Howrah and one at Behala, and finally at the opening of the exhibition, a meeting of Christians, Brahmos, Moslems and Hindus, all vying with one another to show respect and reverence to the Raja's noble memory. It was my privilege to call attention to the encyclopaedic mind and activities of one, who, as a man or a superman, has always stood out as the foremost intellectual product of the century in which he was born and the one that followed. This I shall attempt to do briefly in the light of the exhibits reverentially gathered together by representative Brahmos, Christians, Moslems and Hindus for the occasion.

Before I proceed to do so, as one coming from the village of Raja Rammohun Roy, Radhanagar, I may be permitted to present a short analysisof the surroundings amidst which the Raja was born and worked early. Radhanagar and the villages around and across the river were the stronghold of intellectual and spiritual activities, which alone could have inspired and fostered what the Raja stood for in later life. Sanskrit and Persian were the educational assets of the well-to-do and middle-class peeple of those days. There were hundreds of *tols* round about which gathered geniuses that baffled and modified the teachings of the redoubtable Raghunandan of Nabadwip. Here began the Raja's knowledge of Sanskrit, which he adored and utilised for his combats in later life, but the teaching of which in a Government College he opposed only because he wanted English learning to grow and prosper. Here, in the humble *Munshi Chala* of Munshi Ram Narayan Sarvadhikary, the Raja had his early Persian and Arabic training, which he expanded in Patna as he expanded his Sanskrit training in Benares. Here flourished the teachings of Abhiram Swami, one of the favourite *Gopals* of Sri Chaitanya, who had himself visited the locality to assist Abhiram's Vaisnab propaganda on his way to Orissa, the royal road to which goes past the prosperous surrounding villages. Here flourished the Saivite creed under the shadow of the temple of Ghanteswar Siva, one of the twelve Jyotirlingas adored by *Saivites*. Here flourished Kanad and near about was the *panchamundi ashan* of Agambagis, the tantric sect which gave the Raja one of the foundations of his creed—the *Mahanirvanatantra*—along with *Vedanta* and *Upanishads*. Not far were the mosque of the pious Moslems of Dharampur and the Dharam Temple of the Buddhists ; and in the *Atithisala* or the guest-house on the Puri Road close by, used to congregate pious *sadhus* and holy *sanyasis* from whom young Rammohun had teachings and ideas that stood him well in all his life. Amidst such surroundings and such surroundings alone could one have taken his first breath, who, later on, was accepted as the founder of Comparative Religion. Amidst such surroundings alone could be born one about the year of the Raja's death who kept the glorious flag flying, as Ramkrishna Paramhansa did, a few miles from Radhanagar in the village of Kamarpukur—a mighty soil indeed for the production of mighty minds, the greatest that India had in recent times.

The exhibits displayed,[1] though not complete and well classified, yet help one in visualizing the great man with all his achievements and accomplishments, with his imperfections, as hypercritical mentality would call them. We are helped by these exhibits to realize that he was "a man's a man, for a' that," neither a demon nor a demigod. His worldliness and other worldliness are fairly and demonstratedly balanced and nothing has been exaggerated nor extenuated. His portrait—depicting fine, forceful and commanding features—is one that might almost go for the portrait of a *beau* or *dilettante*, almost like that of his friend and admirer Prince Dwarkanath Tagore, also exhibited in the room. His head-dress—the attractive *pugri* of the day—and his curly flowing black hair draws immediate attention. And the selfsame *pugri* and the fine locks over which it rested in life, were among the remarkable exhibits. Alongside was the classical *upabita* the sacred thread, which the Raia forbade being taken off even in death and which was reverentially brought back from Bristol. With this sacred thread on and with the silken robes of the Hindu Brahmin put on after the purifying bath, seated on the stone bathing platform, also exhibited at the entrance downstairs, used to be held the Raja's *upasana* or worship, amidst burning incense and fragrant perfume, according to Vedic and Tantric *mantras*, which have been handed down to Brahmos from generation to generation and are still a part of their *upasana paddhati*. Where then was the so-called superstition of which one hears so much in connection with the Raja's supposed iconoclastic ideas though he deprecated the worship of images in the light of what *Vedanta* and the *Upanishads*, garnered from the Hindus' ancient storehouse, had taught him. He was all for reform and never for revolution.

We find him late in life, after the settlement of the ruinous family litigation, assisting his combatants to settle down in life and also assisting his mother Tarini Devi, believed to have been the inciter of the litigation, to proceed to the holy temple of *Jagannath* and ending her days in wiping, with her flowing hair, the steps of the temple of the Lord of the Universe. We find him providing generously for his youngest wife, a staunch devotee of Hinduism, who accompanied Jadunath Sarvadhikary in his memorable pilgrimage in Northern India. Amidst the exhibits are clear photographs of pages from the manuscript of Jadunath Sarvadhikary's classical journal about the pilgrimage, which the *Bangiya Sahitya Parishat* has printed and published. In three pages of the journal have been mentioned Rammohun's youngest wife—the step-mother of Rama Prasad Roy—for whom Rammohun had generously provided. Here then and thus we find the unflinching reformer, who balanced his thinkings and doings so as not to hurt any one's feelings which he proclaimed as his abiding creed in the memorable trust-deed of the Brahmo Samaj.

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[1] Raja Rammohun Roy Centenary Exhibition which was opened by Sir Devaprasad Sarvadhikary on 26th December, 1933, last, in one of the rooms of the Asutosh Building, Calcutta University.

We next turn to the other exhibits—the early and late editions of his various works about grammar, language, literature, law, sociology, religion, civics, economics, administration and everything else included in modern intellectual and social activities—a master-mind indeed that turned into gold all that it touched. There has been nothing in our national activities for the last hundred years that that supermind—the hydra-headed intellect—had not thought out, cleared up, provided for and proclaimed in clarion notes. I need only refer to the draft of the petition to Parliament about our flagging Jury System that has just been discovered and published in the morning papers. I would also refer to the tracts advocating woman's rights, which finds an honourable place among the exhibits and which have roused the admiration and wonder of our late Law Member, Sir Bipin Behari Ghose. Space will not permit minute reference to other exhibits each of which will amply repay the reverent student of the details of the Raja's multiple mind. But I must for a moment refer to some deeds and documents about the Raja's property and dealings with property and a draft for Rs. 5,000 in favour of his friend, Prince Dwarkanath Tagore, and his eldest son, Babu Radha Prasad Roy. The collectors of these exhibits have not, as I have already said, shut their eyes to the other-worldliness of the prince of men whose glorious memory we have been celebrating in adoration. Such organic presentation of all the factors and elements inseparable from humanity as a whole are indeed worthy of study of all interested in humanity as a whole. And from this point of view is the efficacy and excellence of the exhibition, in spite of all imperfections, as a remarkable and indispensable appanage of our Centenary Celebration.

May all who dutifully study these factors have Heaven's guidance in the appreciation and realization of the ideals of the great Raja, who lived and died in his tireless efforts to place them before his own people and the peoples of the world.

STUDENTS' P. G. A. COMMON ROOM

HOME THOUGHTS WHILE ABROAD

By K. C. ADDY, M.A.(CAL.), B.A.(OXON)

Calcutta.

One of the first questions asked me by a friend in India when my first term in Oxford had sped away was, " What has Oxford taught you? " It was not facetiously I answered, " How little I really do know about my subject." And neither my friends nor others can accuse me of suffering from an inferiority complex! But in spite of this disconcerting revelation I still love Oxford and more so now that I've left it, just as many another who ' is down' has found out. It's a cheap gibe which people throw at that ancient University when they call her the home of lost causes. Perhaps they do so for want of something better which they cannot find. Yes, but one had almost forgotten that other accusation, by no means easy to refute (so I'm not even going to try it), brought against Oxford by that great prosecuting counsel, the late Rt. Hon. Mr. Augustine Birrell, K. C., that Oxford has had very few poets and when she had a Shelley she expelled him. Oxford can afford to stand four square to such superficial criticism. For let it also be remembered that Oxford first started the movement for intellectual co-operation after the orgy of hate of the Great War in 1914.

Of course Oxford is academic. That is just one of her great charms. You see a question from all points of view and discuss it from the depths of a luxurious easychair with your tutor. If it is an economic problem and your tutor is five or six years older than you (as it invariably happens) and has come into touch with practical problems as little as you yourself, then the discussion does seem distinctly artificial and completely out of touch with realities. But Oxford though old is meant primarily for the young and if youth is to be dragged into the grim arena of real life then it were better for babes to do battle and young men to stagnate. It is not seldom forgotten that Universities (and Oxford probably more than any other University) are a mere preparation for real life and not real life itself. It is here that you meet all sorts of men. There is now no more truth as there was in Victorian days in saying that only young aristocrats are to be found in Oxford Junior Common Rooms. Thanks to a wide and generous scholarship system Oxford colleges are filled with the best brains in the country and not only with the best blood. In my own College, Balliol—that home of true Oxford Scholarship—we had more than one man who had worked through such preliminary institutions as mines and railways, instead of through Rugby, Eton and Harrow, those centres of orthodox respectability. And I was quite agreeably surprised to find that they were not class-conscious at all. The Master of Balliol himself (Dr. A. D. Lindsay) is perhaps the most thorough-going Socialist in Great Britain and there was a flutter in the dovecotes of blue-blooded conservatism in Oxford, especially amongst some of the heads of colleges, on his appointment to the Mastership. If there was a flutter then, there must have been sustained and tremulous agitation during the Third R.T.C. at the end of 1931 when Mahatma Gandhi, in spite of a very bad reception in the

British press, was twice invited to spend week-ends with the Master and Mrs. Lindsay and did so. The Master, be it said, in the true Balliol manner completely ignored the barking of the pack.

But this is a long digression from Home Thoughts. Oxford no longer lies anchored in the stream of time, regardless of all changes. There have been no less than four Socialist Presidents of the Union in the last few years. An Indian student is however struck by the corporate life of the University. And this is only as it should be. Out of the many hundreds of clubs the vast majority draws members from all the colleges, for there are exceedingly few collegiate clubs. In addition to this there are all the other advantages of a residential University.

There is a very great deal of freedom which strikes a foreigner, especially an Indian student, when he lands in England. In spite of the hostile and unfair attitude of capitalist organs in England towards Communism (*The Manchester Guardian* is an honourable exception) the October Club, a Communist Society in Oxford, used to have very successful and crowded meetings. In fact the rowdy element used to be bluff and hearty Conservatives who insisted on shouting raucously " God save the King " from the back of the hall. The resentment at any outside attempt to curtail that freedom was brought home to me very forcibly in the incident of the Pacifist resolution at the Union. The President at the time was a Socialist, but the resolution " This house will in no circumstances fight for King and Country " was suggested by a Liberal whose credentials are unimpeachable, his father being a very distinguished member of the I.C.S. in Simla. It is stupid to say that the wording of the resolution was provocative, for all subjects for debate must be provocative. The Union passed it by a fairly large majority. Then Pandemonium broke loose, and most letters to the Editors of the daily press and other periodicals vied with each other in heaping abuse upon the luckless heads of the Union members. Mr. Randolph Churchill whose father not so very long ago was described by an ex-President of the Union as " that cross between a black sheep and a white elephant," Lord Stanley, and the Hon. Quintin Hogg (Lord Halisham's son) came post-haste from London with a crowd of old Life Members holding on to their coat tails. These latter were chiefly retired clergymen and others who had lost sons in the war. The resolution to expunge the pacifist motion from the records of the Society was lost by a very large majority and even avowed militarists joined with the pacifists to show, in the only way they could, how much they resented this interference from outside.

It borders almost on tragedy to see how unnecessarily young men in India are hampered at every turn. Psychologically it is important that they should be given far more opportunities for self-expression and every one should realise how little real harm can result from violent outbursts of rhetoric and how great good is done, to the individual who gets it " off his chest," and to society of which he is otherwise a potentially dangerous member. Hyde-Park Sunday-Afternoon oratory has its uses in large cities where economic conditions are far from ideal. How many students of twenty in Bengal (or even in India for that matter) can take the chair at a public meeting attended by about 1,500 people and addressed by a prominent politician, can keep order, and can protect the speaker from disorderly hecklers ? It is quite frequently done in the West. I do not blame our students for not being able to do so. This would be unfair because they have no opportunities of exercising their latent powers, and a sense of responsibility as well as initiative can come, generally, by practical experience.

The courage of one's opinions, so necessary in youth, since a man's whole life depends upon this, is stunted in an atmosphere where restraint and tenseness are supreme. I have seen H. G. Wells feel very uncomfortable before a fire of questions aimed at him by an undergrad. While intensely wishing to conserve all that is best in our own Indian culture and tradition, I do feel very strongly that Middle Age should break down the barriers it has set up in front of Youth and be far more tolerant of criticism levelled, and justly levelled, at it. The present world chaos is due entirely to muddle-headed Middle Age, and Youth all over is up in arms and anxious to bring back order. For this tolerance one of the greatest requisites is a sense of humour. It is this that prevents the relationships of life from creaking heavily and moving slowly. The ability to see ourselves as others see us, not always swathed in the impeccable robes of office but in the dishabille of private life with all the patchwork of our idiosyncrasies and peccadilloes upon us, is a precious possession. To this must be added the rare power of being able to laugh at one's self. This is a refreshing and healthy exercise and brings us nearer Youth.

But Youth to have a complete education must have religion. One of the finest experiences during my stay abroad was "Edinburgh, 1933," *i. e.*, the Quadrennial Conference of the Student Christian Movement in the first week of last year at Edinburgh. The Scottish capital is as beautiful as the best capitals in Europe, and to these natural attractions must be added the extra one of enjoying the hospitality of a college friend's home. The fact that religion could make 2,000 and more delegates foregather from all the countries of the world (and some of these 2,000 were the best representatives that could be got from their respective countries) shows that secularism is not having it all its own way. One has been told that secularism has rapidly grown in India but it has not yet attained such large proportions as in the West. Notwithstanding all this, the religious services every morning of that week in St. Giles' Cathedral were most impressive ; and there were not a few non-Christians from India, China, and Japan. The Student Christian Movement has a genius for organising such large conferences and the city of Edinburgh proved as hospitable and kind to all those hundreds of foreign delegates as they themselves could wish. The general conference was presided over every day by a young medical student just out of college a few weeks previously and we ended by a dedicatory service in the Cathedral when those 2,000 delegates renewed each his vow to live his life according to God's purpose and sought strength afresh to do so.

It is one of the most difficult problems which faces educationists in India to-day and one which does not vanish if we, ostrich-like, shut our eyes to it,—of how to bring back some religion to our educational system. No religion can now afford to stand on its dignity and ignore the onslaughts of Secularism. It is a time when those of us who believe that there are hidden springs which make life fresh and beautiful, must get together, be he Hindu, Mahomedan, Jain, Buddhist, Jew or Christian, and promulgate some plan of action.

At the Swanwick Summer Conferences one of the first things that strikes the newcomer is the excellence of the good-fellowship. Here again, as at Edinburgh, we were a very cosmopolitan crowd, Great Britain, Ireland, Canada, America, Australia, Africa, China, Japan and India being represented. But the numbers being much less, the chances for making friends were much greater. How ghastly the contrast appeared to my eyes between the free social intercourse at Swanwick and the restraints in any province of India. The English students were generally of the same class as the foreign students and there were not the same dangers that arise from social inequalities as elsewhere. Instead, there was a great deal of understanding (the other man's point of view), perfect good will, and even the beginnings of strong friendships. How different from our

Miscellany

[1. *A German View of War Preparations* (BENAYKUMAR SARKAR)—2. *Comparative Labour Legislation* (BENAYKUMAR SARKAR)—3. *Interpreting Karl Marx* (BENAYKUMAR SARKAR).]

1. A GERMAN VIEW OF WAR PREPARATIONS.

Students of international relations will not fail to appreciate the new light thrown on some of the diplomatic intercourse of the pre-war decades by a recent essay published in the *Berliner Monatshefte*. During the last fifteen years the voice of Germany in regard to the happenings that eventually led up to the war failed to command adequate attention. But now that a self-conscious, new Germany has been born in the Hitler-state the interpretations of pre-war events by German scholars are likely to be treated with respect in the world of science.

Anti-German Animus

As is well known, the Franco-Russian military convention of 1892 was directed against the Triple Alliance (Germany, Austria-Hungary and Italy). But it is not common knowledge that France's 1,300,000 and Russia's 700,000-800,000 men were to operate simultaneously against Germany even if somewhere in Austria-Hungary there was the outbreak of a war. The defeat of Germany was always to be the united objective of the two powers.

In order to help forward the easy mobilization of Russian troops and concentration in Warsaw, the Bologje-Siedlez line was constructed about 1901. It was to a certain extent with French loans that the construction was completed.

The Russian army was crippled in 1905 on account of the calamities of the Japanese war. The possibilities of Russian co-operation with France in the eventuality of a war in Central Europe were greatly discounted in French thought for some long time.

The Entente and Belgium

France's understanding with the British army, numerically small as it was, served however to offer security to French interests. About the time of Algeciras conference the plan of Anglo-French co-operation comprised the establishment of Antwerp as base and the eventual utilization of Belgium, although "neutralized," as a theatre of operations. By 1911 however the plan left Belgium alone and favoured the landing of British troops by the shortest sea-route on French soil.

Some of the latest records indicate that although the idea of an offensive war against Germany was entertained in diplomatic circles it suited the Entente that the neutrality of Belgium should be violated by the German army. But the Anglo-French military co-operation was planned out in such a manner under General Joffre's directions that the main battles would be fought by the Belgium, French and British armies on the Belgian soil and not on the French.

Russian Mulitary Renaissance

The Anglo-Russian convention of 1907 marked the beginning of Russian military renaissance. She began likewise to hold annual conferences with France. In 1910 the Russian army was reorganized by General Suchomlinow. In the discussions that took place the next year in Russia between Dubail, the French General, and the Russian General Staff it became clear that the Russian army would be able to operate with success against Germany by 1913. The arrangements for telegraphic messages and secret codes were established at the same time.

Japan and the Balkans

The alliance of Russia with Japan in 1912 furnished security in her Eastern territories. Russia was thereby enabled to operate freely on her west front. Her anti-German war-preparations were further strengthened by the simultaneous establishment of the Balkan Alliance which was directed as much against Turkey as against Austria-Hungary.

Russian diplomacy would have liked to let the world know that the mobilization of the Russian army was aimed not at Germany but at Austria-Hungary. But from the German side it was impossible to separate Austro-Hungarian from German defence, as the German General Moltke made it clear in July 1914. But in the final plan of Russian mobilization both Germany and Austria-Hungary were taken to be the simultaneous objectives. Russia felt strong enough to undertake the two campaigns together and occupy East Prussia as well as Hungary in a short time. The march up to the banks of the Oder was also considered to be an item of practical politics.

The British Navy

A naval convention with Great Britain also was arranged by Russia in the early summer of 1914 before the outbreak of the war. Russia hoped to be able to command the Baltic Sea in case the German fleet was kept bound to the North Sea by the British. The landing of Russian troops in Northern Germany would thereby have been facilitated. The naval convention of 1912 between Great Britain and France played an important part. The British fleet would be concentrated on the North Sea while the French navy undertook to protect British interests in the Mediterranean.

Comparative Strength of the Belligerents

At the outbreak of the war the armies (Infantry Divisions) of the main belligerents were distributed as follows:—

I. The Allies :	
(a) Western Powers	
1. France	80
2. England	7
3. Belgium	6
(b) Eastern Powers	
1. Russia	115
2. Serbia	11·½
	219·½
II. Central Powers	
1. Germany	87·½
2. Austria-Hungary	49·½
	137

The following table gives the strength of the battleships:.

I. The Allies :		
1. Great Britain	...	29
2. French	...	10
3. Russia (Baltic fleet)	...	4
		43
II. Central Powers :		
1. Germany	...	17
2. Austria-Hungary	...	3
		20

The German 137 divisions had to encounter 219½ of the allies and the 20 battleships of Germany 43 of the latter.

The Atmosphere of Disarmament.

The allies were, therefore, sure of their success and so the question of a defensive war never arose. Indeed, they were ready for the offensive. Russia as well as France mobilized before Germany. The protection of the French coasts and trade was undertaken by the British fleet before a German soldier set foot on the Belgian soil.

This is a German interpretation of the manner in which preparations for an offensive war were being made against Germany by the neighbouring powers. It is worth while to be acquainted with this view because it is in the atmosphere of such ideas that the disarmament conferences of today, tomorrow and day after tomorrow will have to be conducted. And it is not likely to be ignored entirely by the League of Nations, for, as would appear from the researches of the British historian Gooch, the question of war-guilt is being handled today everywhere in a much cooler manner than by the statesmen of the Versailles Complex.

BENAYKUMAR SARKAR

2. COMPARATIVE LABOUR LEGISLATION.

The standard of living of the working classes and other employees is of vital significance in the insurance market. Field workers in Indian insurance business are already alive to the importance of the factory, mine, transportation and plantation workers.

Businessmen in India also have of late been forced to take an interest in the conditions of our workingmen, thanks to the keen competition experienced from the side of goods imported from abroad. The Workingmen's Compensation Act as well as other laws bearing on factories, hours of labour, etc., have likewise thrown into the world of Indian employers a mass of facts and legal categories such as can hardly be ignored without loss to themselves. Not the least important in this regard are the official visits of industrialists to the International Labour Conferences at Geneva. In the ranks of workingmen also a consciousness of their rights has been dawning and at present they are organised into unions of diverse denominations. And finally, the intelligentsia have been attracted to the subject of labour chiefly perhaps from the viewpoint of political expansion and social growth. Altogether, the Indian *mlieu* is ripe for a serious and intelligent investigation into labour questions.

Freedom of Association.

A well documented introduction to these problems is furnished by five volumes entitled *Freedom of Association* such as have been published between 1927 and 1930 from the International Labour Office. The prefatory volume analyzes the world's economic legislation on labour, item by item, in a comparative manner with special reference to the laws and activities of trade unions. In view of the fact that industrialization is the desideratum of Indian businessmen and politicians alike, nothing should be more important in our public life today than the strengthening and development of trade unions.

The value of the publications in question will appear from the contents of the next volumes, each given over, of course, to a number of countries ; for example :—

Vol. II. Great Britain, Irish Free State, France, Belgium, Luxemburg, Netherlands and Switzerland.

Vol. III. Germany, Former Dual Monarchy of Austria-Hungary, Austria, Hungary, Czechoslovak Republic. Poland, Baltic States, Denmark, Norway, Sweden and Finland.

Vol. IV. Italy, Spain, Portugal, Greece, Serb-Croat-Slovene Kingdom, Bulgaria and Rumania.

Vol. V. United States of America, Canada, Latin America, South Africa, Australia and New Zealand, India, China, Japan.

The present writer has been making use of these volumes in connection with his *Arthick Unnati* (Economic Progress), the Bengali monthly of economics, as well as the researches at the *Bangiya Dhana-Vijnan Parishat* (Bengali Institute of Economics). The publications, encyclopaedic as they are, should be appraised as indispensable to every publicist, social worker, factory manager, member of legislative bodies, labour lawyer, and last but not least, to the economic investigator. The facts and ideas exhibited in these volumes cannot fail to enrich the research methodology of Indian economists by endowing them with concrete data in legal and social developments, the importance of which in labour and industrial questions is certainly of a profound character. The five volumes before us belong to some of the most substantial publications of the I. L. O.

BENAYKUMAR SARKAR.

INTERPRETING KARL MARX

The fact that even fifty years after Marx's death it is necessary for a British firm (Victor Gollancy, London, 1933) to publish a book in order to render Karl Marx understandable shows that Marxism is not a single or unified category of economic, political or social thought. In this connection it is interesting to recall that towards the end of his life Karl Marx himself is reported to have said : " I am not a Marxist." Later there were conflicts even among the *chelas* of Marx as to the nature of Marxism. The German Bernstein did not agree with the French Sorel nor did either with the Russian Struve in the doctrinal interpretation of Marx. Perhaps each was interested more in his own practical propaganda in regard to the current issues than about Marx himself.

Those to whom Marx's book on *Capital* is the Bible are generally enamoured of or repugnant to his labour theory of value. On the other hand, in the estimation of those who know Marx in his *Communist Manifesto* the doctrine of social revolution is the chief contribution of Marxism.

Even the interpretation of Engels, the closest collaborator and literary executor of Marx, the class-conscious character of Marxist economics was lost sight of and Marx began to appear more as a systematic economist than as a radical social philosopher.

Bernstein, the " moderate," " opportunist " or "revisionist" Marxist used to be condemned by Kautsky, the " orthodox " Marxist as a distorter of and traitor to Marxism. But Kautsky himself failed to grasp the fundamental postulate of Karl Marx about the dictatorship of the proletarist as furnishing the transition between the bourgeois and the proletarian states. According to Kautsky the transition is to be found in a coalition government! Naturally in Lenin's estimation Kautsky is as great a distorter as Bernstein.

In the hands of French Syndicalists under the literary leadership of Sorel, Marxism was revised and interpreted as a system of non-political economism with special emphasis on general strikes.

In the history of all these interpretations it is worthwhile to record that as early as 1901-05 Lenin the Russian and Luxemburg the German called attention to the need for going back to the original Marx. And so the " Marxian reformation " was ushered into existence.

It is this " Return to Marx " that Sidney Hook's study will serve to promote among serious students of social thought and development. The work is a dispassionate contribution to Marx-research and its chief merit consists in its not attempting to be a propaganda manual. A scientific analysis of Marxist dialectic and conclusions like the one presented in this book is all the more necessary today since the prevailing social philosophies of the contemporary world are fundamentally anti-Marxist, for instance, in Fascist Italy and Nazi Germany or virtually pseudo-Marxist, for instance, in the Stalin regime of Soviet Russia. At a time when even in the Bolshevik state the official guardians of Marxism are compelled first to introduce the "new economic policy" and finally to adopt the wage-inequality as the basis of the industrial system, and when class-struggle has been replaced by the "corporative state" in Italy and " social " solidarity in the national socialistic state of Germany it is good that students and propagandists are invited to examine the economic, social and philosophical circumstances under which the theories of Karl Marx saw the light of the day. Sidney Hook is a dependable guide.

BENAYKUMAR SARKAR

Reviews and Notices of Books

[*Government Intervention in Trade by Gilbert T. Beard* (J. P. Niyogi)—*Sukhanvaran-i-Iran Dar 'Asr-i-Hazir or Poets and Poetry of Modern Persia by M. Isaque* (A. A. Sayied)—*Hindu View of Art by Mulk Raj Anard* (N. R.)—*Cumberland Hotel by William Walcot* (N. R.)—*The Continent of Asia by Lionel W. Lyde* (N.R.)]

Government Intervention in Trade by Gilbert T. Beard. John Heywood, Ltd., Manchester, London, pp. 66, 1s.

This pamphlet is a plea for the abolition of State interference in the domain of private economic enterprise. Free play of economic forces tend to bring about an equilibrium between the demand for and the supply of various services. It is at this point of equilibrium that such rewards as fees, wages, salaries, rates of interest are determined. According to our author, as a result of government interference "natural balances have been destroyed on all sides, and the harmony and power of self-adjustment in complicated economic phenomena is now strikingly wanting as compared with the recent past." Several other indictments are also preferred. Such interference in the shape of quotas and import duties has stopped international trade of great volume and value. It has brought about dislocation of foreign exchanges and has given the proletariat in Great Britain much more than its legitimate share of amenities. The author, therefore, advises British people to trust to competition which has been nature's method of selecting and rewarding the best.

At a time when the "system of natural liberty" has broken down in practically every sphere of economic life, it is futile to advocate a return to a policy of *laissez faire*. That policy was based on a fundamental fallacy. It was founded on the comforting belief that there is a necessary connection between the self-interested action of individuals and social welfare, that somehow or other through the operation of an "invisible hand" social well-being will inevitably emerge as a bye-product of private action. The machinery through which this desirable state of affairs was supposed to be brought about was competition. But competition has long ceased to be the principal motor of economic life. The action of trusts and cartels, price control and understandings by big businesses, the wage policy of aggressive trade unions—all these have played havoc with the foundations of those assumptions on which the Classical Economists reared their imposing edifice. It is not often realised what an enormous change time has wrought in the nature and functions of Trade Unions. These Associations, once regarded as powerful instruments for the smooth working of competition now constitute one of the principal obstacles in the path of economic adjustment. The free flow of competition has thus been diverted from its natural course by the handiwork of man. Again, the system of *laissez faire* presupposed the existence of conditions which have long since disappeared. The action of governments in modifying the consequences of an inflow and outflow of gold, recourse to open market operations, control of investments and blocked accounts—these and a host of other expedients constitute the very antithesis of an automatic system

It has also to be borne in mind that the frictionless, automatic, self-regulating character of the economic mechanism was largely abandoned during the War. The governments felt called upon to interfere, and once they did so they found themselves on an inclined plane. From currency and exchange control it was an easy transition to profit control or the regulation of savings and investment. The world thus gradually and unsuspectingly drifted to planned economy during the War. At the present time we are passing through a period of transition. Our economic system is a hybrid one. It still retains most of the characteristics of the competitive economy working haltingly through the mechanism of prices and profits. At the same time force of circumstances has compelled a few countries to incorporate into their economic organisation some amount of deliberate planning and control. The task of economic statesmanship is to combine the best of both worlds in a harmonious manner, so as to attain distributive justice without sacrificing the stimulus to production. In these circumstances no useful purpose is likely to be served by advocating an unqualified return to the anarchy of capitalistic production.

J. P. Niyogi

Sukhanvaran-i-Iran Dar 'Asr-i-Hazir or Poets and Poetry of Modern Persia, Vol. I, by Mr. M. Ishaque, M.A., Lecturer, Calcutta University.

Although the acquaintance of Persia with the European literature begins from the time of Muhammad Shah Qachar, it was in the reign of Nasiruddin Shah of that dynasty that the effect of European literature first appears in the writings of the poets who flourished in his time. Noted poets like Qaani, Mahmud Khan and Rawish Isfahani laid the foundation of the modern style in Persian literature as differing conspicuously from the classical style. Old forms in poetry remained somewhat unchanged but new modes of expression were adopted by the above-named poets. Strictly speaking, Modern Persian literature is not more than fifty years old and it is during this period that the poets and writers in Persia, drinking deep at the fountain-heads of western literature, became thoroughly imbued with the so-called ' spirit of the modern age.' The activities of poets, authors and litterateurs of Persia towards the end of the nineteenth and the beginning of the twentieth centuries were not widely known and beyond fragmentary references here and there, lovers of Persian poetry desirous of satisfying their curiosity in this respect had only one book to refer to, *viz.*—" Press and Poetry of Modern Persia " by the late Prof. Browne.

The poetry of a nation breathes the spirit of the age in which it is written. During the greater part of the nineteenth century and the beginning of the twentieth, Persia was groaning under the misrule of the Qachar dynasty. It not only led to the economic bondage of the country to foreign powers but politically Persia was divided into spheres of influence between England and Russia. It retained its independence only in name but in substance it was practically in the grip of interested foreign powers. To patriotic Persians such an abject condition in which their country had fallen must have been galling and many of them had to take refuge as exiles in neighbouring countries to raise their voice against the then existing state of their mother-land. It is natural therefore that the poetry of the modern period should sing of the past glories of Persia and give vent to the bitterness felt at the humiliation of the country in the comity of nations.

Mr. Ishaque's book on the " Poets and Poetry of Modern Persia " Vol. I (Sukhanvaran-i-Iran Dar 'Asr-i-Hazir) though a réchauffé of the materials dealt with already by the late Prof. Browne in his " Press and Poetry of Modern Persia," is written in the form of a Tazkira or Memoirs of the poets. In this way thirty-three poets have been dealt with, beginning with Adib Peshawari and ending with Yasai. It is written throughout in chaste and idiomatic modern Persian in a manner which reflects great credit on an Indian author. Two more volumes dealing with poets and dealing with prose writers are promised and will be eagerly awaited by scholars and those interested in Persian literature. Unlike many works of this nature whose data are more or less inferential and culled from here and there, the materials for this work were secured by the learned author not merely by a visit to Persia but also by coming in personal touch with some of the prominent poets of the land and obtaining his materials first-hand from them. The names of most of the poets no doubt were made familiar by Browne and many Indians are already aware of such names as those of Arif Qazwini, Bahar the poet-laureate, Ibrahim Khan Pur-i-Daud (at present at Santiniketan) and their poetry. The selection from the writings of the poets dealt with reflects great credit on the taste of the author and gives the volume an additional value as an excellent anthology of the period.

The poetry of modern Persia will not appeal very much to those who are still devoted to Hafiz and Naziri or even to Saadi and Rumi, as the period of Ghazal-writers of the conventional type is no more. The marked feature of the poets dealt with in the volume is their patriotic strain which runs most prominently through the compositions of Bahar, Furrokhi, Yazdi and others. The dynamic and patriotic compositions of these poets played not a mean part in bringing about the revolution of 1909 and the ultimate fall of the Qachar dynasty in recent times. The changes in modes of expression, in rules of prosody, etc., are manifest and to lovers of true Persian such changes with almost slavish imitation of everything occidental by the present-day intellectuals of the famous land can only be regretted.

The learned author in his preface has made it clear that the book is not a critical study of the present-day poetry of Persia in its correlation with the poetry of the past ages, showing the ebb and flow of the poetic genius as influenced by the political, social and religious life of the nation. Consequently, he has given only the lives of the prominent poets with their model compositions and has left the readers to draw their own inference as to the merits and demerits of the poets dealt with or in their relation with the past poets of Persia. In any case, it is a first-class work of its kind and is undoubtedly a very useful hand-book on Persian poets and poetry of to-day containing valuable information on the trend of Persian thoughts which but for the author's laudable labours would have remained a sealed chapter to many Indians.

The book is well bound and neatly printed at Delhi but the author would do well to carefully go through the proofs of the remaining volumes which will be eagerly awaited. For the information of students of Persian literature I may note that Prof. Sayied Nafisi of Tehran University is also engaged in a more comprehensive work on Persian poets which has not yet seen the light of day.

A. A. SAYIED.

Hindu View of Art by Mulk Raj Anand, Ph.D. (Lond.), with an Introductory Essay on Art and Reality by Eric Gill (fully illustrated). George Allen and Unwin, Limited, Museum Street, London. 8*s*. 6*d*. net.

It ought, at the very outset, to be mentioned that the book under review has been designed more as a popular, elementary treatise to initiate, as claimed, the plain reader into the mysteries of Indian art than as a scholarly monograph to interpret the Hindu view of art or the Indian system of aesthetics. And as an elementary treatise the book may be of some help to understand the spirit of, or the approach to, the art of Hindu

India. But it is hardly anything more. The author has tried to base his 'aesthetic' or religio-philosophical hypothesis on the literature about Indian art, beginning from the Vedas down to such rhetoricians as Visvanath, and bring together what the literature of Vedic Aryanism, Buddhism, Jainism, Epic and Pauranic Brahmanism, of the various religious and philosophical systems, as well as classical Sanskrit literature have so say about art. This, that is, a study of the interrelation of the literary and artistic currents of Hindu life, is certainly a much-needed but a very difficult task and the enormity of it will at once be understood when it is pointed out that very few of the texts on which Dr. Anand bases his conclusions have been edited and interpreted in relation to the existing works of art, and technical terms relating to art and aesthetics have not yet been presented in any exhaustive glossary, nor their import and significance pointed out to make it an easy task for us to convey their idea in a foreign tongue. And, moreover, to interpret the Hindu view of art, it is not only necessary that one should have a very good grounding in Sanskrit language and literature—to read the texts in translations and make them the basis of one's work of such a kind is preposterous—but should also have a thorough knowledge of the life that brought forth its art and moulded its theory of aesthetics in all its aspects and expressions, as well as of the existing materials of visual art—sculpture, painting and architecture. This is where Dr. Anand's book will fail the reader. The sources on which he has drawn upon are secondary ; the technical terms he uses are not sufficiently explained and their connotation definitely indicated ; nor is the Hindu view of Art presented in relation to the existing materials of Hindu art, or in relation to the Hindu life whose one way of expression was its art. But, nevertheless, Dr. Anand's book helps to point out that work in this line is much-needed, and unless this is done, understanding of Hindu art will never be complete. And, if the reviewer is permitted to give his personal opinion on this point, an interpretation of the Hindu view of art should proceed from existing materials of Hindu art to Hindu literature than from literature to art, *i.e.*, the literature should serve as the commentary to the works of art, than as an introduction.

It is unpleasant to note that the book lacks cohesion, and more than that, a synthetic presentation. Whether it is due to some defects in treatment or to the proper understanding of the subject it is for the readers to judge. But the book will tell the readers that Indian art is not a thing to be treated according to personal likes and dislikes: it requires to be studied thoroughly and intelligently, it has an original and independent point of view which is the desidaratum of all great art, and its charm and mystery lie much deeper than in the outer form of its creations which to the uninitiated may seem fanciful and grotesque.

N. R.

Cumberland Hotel, by William Walcot, R.E., John Drinkwater, and Philip Page. Issued by the authorities of the Cumberland Hotel, Marble Arch, London.

This is an illustrated souvenir issued by the authorities of the Cumberland Hotel, Marble Arch, London, and sent for press notice by W. Buchanan-Taylor of 61, Fleet Street, London, E. C. The public opening of the Cumberland Hotel took place in December 12, 1933, and as a memento of the occasion the authorities of the establishment designed to bring out this little volume of 30 pages containing a short but well-written record of historic Cumberland of old, as well as of to-day. It is thus a page of history of the ever-growing city of London. The souvenir, the first edition of which is limited to 500 copies is an artistic production and is a pleasure to the eye and to the sense of touch. Printed on hand-made paper, with collotype reproductions of old drawings and engravings, bound in Welsh mountain sheep-skin, the book is a chaste, elegant and perfect example of the art of book-making.

N. R.

The Continent of Asia, by Lionel W. Lyde, M.A., F.R.G.S. Macmillan & Co., Limited, St. Martin's Street, London. With illustrations 747+30 pages. First Edition, 1933. 16*s*. net.

The author of *The Continent of Europe* is after a long spell of silence out of his laboratory to make another substantial contribution to geographical literature; he has this time turned to the continent of Asia—'and to Asia I have to pay tribute in this book,' says Mr. Lyde in his very illuminating preface. To read this preface is to realise to what extent even an objective science as geography can be creative. Here the author unfolds himself, his mind and his art and method, to explain his conception of geography that is at once original, stimulating and provocative. He does not write a commonplace geography of Asia, nor set himself to record and describe what is obvious, but presents the whole thing in tune with an underlying principle. This underlying principle is only understood when one gets within one's grasp his theory of continentality on the one hand and by what on the other he understands to be the human note of the different regions within the continent itself. It is not enough for Mr. Lyde to know North America, or Africa, or Asia as a continent, he must be able according to his ideas, to form a mental picture of the continent—to realise it, first of all as a continent. Both North and South America failed to impress him as continents; even Africa failed to be convincing about continentality. But let us hear Mr. Lyde explaining himself.

> "Before being content, one was constrained to try Asia; and to Asia I have tried to pay tribute in this book. My mental picture of the continent took longer to form than the picture of any of the other continents had taken. But regional work has taken about the same time, twelve years............With a fixed picture I allowed myself to make all sorts of experiments, and worked out each region on any lines which appealed to me personally, so long as the regional "exception" was never allowed to overrule the continental 'law.' Different regions are, therefore, treated in very different ways, the particular way being generally decided by the human note. The collection of families that we call China, is presented mainly in little plots of economic analysis; that part of the old coast of the continent which now constitutes the kingdom of Japan—admitted as an island group with marked relations, climatic as well as historical, to the continent—is summarised historically; in Arabia I was thinking always of the Semitic type and tongue; in Mongolia—long before the recent discoveries—I was obsessed with time and space. Perhaps this explanation may be expected as some apology for all that is omitted; whatever—from temperament or incapacity—I did not succeed in absorbing and making my own, I made no attempt to describe.'

It would have been possible here to give an idea of the method and conception of Mr. Lyde's work should space have been available to describe in brief the contents of the book. But even from what is quoted above one finds that the whole underlying principle of the book is, as in his *The Continent of Europe*, that of human geography. Asia is thus described in relation to man's life and the way in which the physical characteristics of the continent have moulded and affected it; and through geographical relations a great deal of political, social, ethnic and economic history has also been tried to be explained. The resultant effect on the author's picture of Asia is thus extraordinarily vivid; and being essentially subjective in approach the work has on it the stamp not only of originality, but of genius as well.

N. R.

Gleanings

RUDOLF STEINER'S IDEA OF EDUCATION

Mrs. Kiran Bose writes in the *Prabuddha Bharata* (Calcutta) about Dr. Rudolf Steiner's " free " Waldorf School at Stuttgart and his educational theories.

Rudolf Steiner lays great responsibility upon the educator. A teacher and educator generally takes into consideration the growing human being between the ages of 6 and 14, and at the most up to the 21st year. Dr. Steiner insists on the necessity of keeping in mind—in every educational measure—the whole of the earth-life of the human being.

Steiner divides the child's life into four distinctive parts: (1) The Physical Body. (2) The Life Body or Etheric Body. (3) The Sentinel or Astral Body. (4) The Ego Body, the bearer of the higher soul of Man, the I. At the time of birth all the four bodies do not stand at the same stage of development, and the knowledge of these stages of development is a necessary foundation of true education. Steiner's educational theory recognizes the change of teeth and puberty as two milestones in childhood's development, and demands special educational methods for the periods, each being treated according to its own peculiar nature.

During the first period, the physical organs must be brought to a certain form. What has been neglected before the seventh year can never be made good. In this period of life, moralizing and appeals to reason are useless; what the teacher does is alone effective; whatever goes on in the surroundings of the child, whatever can be observed by the senses, be it moral and immoral, intelligent or foolish, will be imitated by the child. It is then the duty of the teacher to set such an example that its echoes in after-life can result in nothing but good. What a heavy responsibility rests with parents and teachers in the face of the fact that everything to which the child reacts, enters into his blood circulation, into his digestion, and so forth, and becomes thus the foundation for his later condition of health. The formation of the physical and organic constitution becomes the foundation of health or disease in later life.

The child from the time of the chgnge of teeth to adolescence.—In the first period the child has imitated what has happened in his surroundings; he begins to dream vaguely about them. He makes pictures about them; he is quite absorbed in a picture life. Therefore, the instruction at this stage should be through pictures. This, however, is true of every subject,—even of arithmetic and languages. In this period, the child desires to have everything imparted to him in artistic form. He should be allowed to busy himself with colours; painting should lead to drawing, drawing to writing, writing to reading. " The child instinctively responds to everything presented in rhyme, rhythm and measure." Hence great attention is paid to recitation, music and eurhythmics in the Waldorf School. The artistic element enters into the arrangemant of all the subject-matters taught. Thus Dr. Steiner thinks that it is not the clever people who make an impression on the child from 7 to 12 years, but the lively, lovable, and artistic people who go through life with freedom, yet with good sense. The teacher must always make use of the rhythmic systems—for the reason that they are not tiring.

What is of the greatest importance for education is to realize that we shall never help the child by giving him moral maxims; for these are empty sounds for him. We shall help him only if we ourselves stand for him as unquestionable authority. It is the teacher himself whom the child would call the true, the beautiful and the good. Just as for the first year of childhood, imitation and example are the magic words of education so for the years of this second period, the magic words are Discipline and Authority. One important characteristic of this system of teaching is the postponement of imparting knowledge of the elements of writing, reading and arithmetic.

Dr. Steiner was convinced that the six and seven-year old child must be spared the learning of formal writing. For learning to read early leads into abstraction far removed from real life, and makes the child prematurely old. During this period, the human and natural surroundings are bound up with the child. But at the age of 9, the child stands before a kind of life riddle. He becomes aware that he is an individual, and as such he is separated from the external world. Until now he has flitted through it without a thought. Now he feels his isolation not in a conscious way, but through all sorts of doubts and unrest. He becomes more independent. The child feels the need to know the world and his teachers form a new angle, from another side; he must now consciously honour where previously he loved childishly. It is this age that makes the greatest demand on the wisdom and tact of the teachers.

Towards the twelfth year the child develops an understanding for Cause and Effect. The teacher can gradually begin to work with this new faculty. He is ready to make independent judgments on all that he has learnt. Steiner declares that man can hardly have a greater wrong done to him than to have his independent judgment aroused too early in life. Whatever he has previously grasped in picture springs into conscious life—from now on—from the sources of his inner being. The faculty of logical thinking and independent judgment has now fully developed the faculty of successfully studying deep human problems. The heart of the young being is filled with warm love for the world and for mankind. The inclination to form intimate friendships and friendly alliances becomes stronger. Just as formerly whatever the teacher called fine or nasty, good or bad, was the law by which he acted, so now he advances to the recognition of duty, and approaches the stage of freedom, where duty means " to love what man commends himself."

THE NEW TURKEY

Known as the 'sick man' of Europe before the great War, Turkey, under the leadership of Mustafa Kemal, has since taken long strides in national consolidations and progress. Witing in the *Indian Review* (Madras), Prof. S. V. Puntambekar shows how "she has become an example of order, reform and progress to Medieval Muslim states of the East and to the Muslim youths of other countries" in the ten years of her republican life she has now completed.

Under his guidance the old religious and dynastic ideas in politics have been destroyed. Now there is no religious authority to interfere in matters of State. There is no Sultan, no Khilafat, and no Pan-Islamic imperialism. Turkey has adopted the modern democratic, national and secular ideas of the West. The Turkish State is a democratic, secular and national state and is embodied in a Turanian nation united by old racial, lingual, geographical and historical traditions and new common aspirations.

In the matter of educational reform, teaching of modern European languages has replaced the old Arabic and Persian languages. Turkish languages is being given the chief place in the country and is being purified by removing Arabic and Persian words from its vocabulary. The Koran is now recited in Turkish and prayers are also chanted in the same. There is a great impetus given to primary education, and training in handicrafts, industries and agriculture. There is a fight going on against illiteracy, and general education is progressingr apidly. Women are being educated and emancipated. They are now seen everywhere as officials and teachers. The adoption of Latin in place of Arabic characters and writing in 1928 has contributed to the rapid spread of literacy.

In social matters there are no restrictions on the freedom of movement of women. There is co-education and no *purdah*. People have adopted European dress and headgear. In the society as a whole there has come a feeling of liberation and individual consciousness and awakening and there is a desire for Europeanisation and nationalisation.

In her foreign relations, she has adopted a policy of peace and friendship with her neighbours and neutrality in foreign wars. She wants to use all her energy to modernise and strengthen the State internally, and to reorganise and to promote her economic life. She has made treaties of peace with her neighbours: Russia, Persia, Iraq, Afghanistan and Greece. She has also become a member of the League of Nations in 1932.

HALL OF A THOUSAND PILLARS

The long-lost site of the Hall of a Thousand Pillars (Kasr-i-Hazar Satun), one of the glories of mediæval Delhi, writes a special representative of the *Statesman* (Calcutta daily), has been located among the ruins of Siri, the second of the Seven Cities, a quarter of a mile off the Qutb Road.

The discovery was made by Khan Bahadur Maulvi Zafar Hasan, Deputy Director-General of the Archæological Survey of India, whose opinion was confirmed by a party of Professors from Aligarh University when they recently inspected the ruined buildings of the Khilji and Tughlak Dynasties.

The Hall of a Thousand Pillars is mentioned in historical documents, but passing centuries have played such havoc with the city of Siri that its site was forgotten. In the quarter of the ruined city where one would expect to find the royal palaces it was observed that there were large mounds which from their size clearly covered the remains of some building of no ordinary importance. Careful comparison of their relation to other buildings that have been identified and research into ancient documents confirmed the theory that here were the royal palaces of the great Alauddin Khilji and among them the Hall of a Thousand Pillars.

Siri was founded in 1303 by Alauddin Khilji, the most remarkable monarch of his dynasty, to give greater protection to the older city clustering round the Qutb Minar. Twice during his reign Delhi was attacked by the Moghuls: on the first occasion Alauddin defeated them under the walls of his new city ; on the second after encamping for two months near Siri, they retired without a battle. Siri was surrounded by a rubble wall, of which portions still remain on the south and west, and it had seven gateways and many fine buildings inside.

About 1550 Sher Shah destroyed Siri and with it the Hall of a Thousand Pillars and used part of the materials for constructing a new town of which the Purana Qila was the citadel.

The party of historians and archæologists who visited the ruined city recently were of opinion that the site should be excavated, as the great Hall, which was used as a royal palace, would be a notable addition to the Khilji remains in Delhi. The *kutcha* road that leads to Siri branches off the Qutb Road opposite to Hauz Quaz.

BUDDHIST LORE FROM TIBET

Bringing with him 3,000 ancient Tibetan manuscripts and many photographs of monastic frescoes Professor Giuseppe Tucci, of the Royal Academy of Italy and the University of Rome, recently arrived in Delhi after an eight months' visit to Western Tibet.

Professor Tucci who is a distinguished Orientalist, speaking Tibetan and with an intimate knowledge of the classical languages of the East, left the Kulu Valley in October and proceeded to Tibet through Spiti and Gartok. It was through Western Tibet that Budhism entered from India and it was by this route that pilgrims passed between the two countries taking their cultural influences with them. Professor Tucci's task was to discover in ancient monasteries of this area early manuscripts expounding the Mahayana system of Buddhism, a philosophy not so well understood on account of the difficult languages in which it is expressed, a system that prevails in modern Buddhist countries. He also made a study of the frescoes in the monasteries and stupas. These were photographed, often in difficult conditions, by his companion, writes a special representative of the *Statesman* (Calcutta daily).

The subjects of the frescoes are mainly *Budhisattvas* and the deities, thousands of which are known, and it is in identifying these deities and, if possible, tracing their origin that the Professor will spend much time on his return to Rome.

Some writers describe the Tibetans as a surly people; the Professor thinks them charming, kindly and simple. From Gartok he went to Toling Monastery where he stayed with the head Lama and was admitted to parts of the sacred building hitherto inaccessible to Europeans.

From Toling he proceeded to Rabgyeling Monastery where the monks were so ignorant of the origin of their own foundation that they wanted to keep his biography of the founder of the monastery, the great Rin Chen Tsan Po. For five months he and his companion went from monastery to monastery, sometimes living in them, sometimes staying outside in tents, and while his companion photographed the frescoes, he and the Lamas studied the sacred books of the monastery library.

In their travels they were accompanied by a monk from Spiti. The Lamas were so pleased to see a European who understood their language and their ways of thought that they frequently greeted the party at the monastery gates by sounding their great ox-horn trumpets, and to honour the Professor's knowledge of Tibet they called him "Lama."

Among the most important of the palm-leaf manuscripts that the professor has brought back are records of the travels of three Tibetan pilgrims in Kashmir, Northern India and Afganistan during the twelfth century. Of secular accounts of the people of India in the Middle Ages, as the West calls them, there are very few. Ibn Batuta, the historian of the Delhi Sultans, and two well-known Chinese pilgrims in a still earlier age stand out in a period that has comparatively few history-writers or topographers in a modern sense.

Professor Tucci, whose fourth visit to Tibet it was, joined Professor Carlo Formichi, Vice-President of the Royal Academy of Italy, in a visit to Nepal last month, when they conveyed to the Maharaja the respectful thanks of the savants of Italy, for the encouragement and help he has given them in their study of Buddhist and Sanskrit literature.

EDUCATION AND RELIGION

Religious instruction is conspicuous in our educational curriculum by its total absence, and one of the reasons adduced in support of this secular education is the difficulty caused by the existence of a diversity of religious groups in India. In a paper entitled "*Need our Schools continue Godless ?* ("The Modern Review," Calcutta), Dr. J M. Kumarappa describes how the problem is being faced in some of the states in America, where the situation is to some extent similar to that in India. He writes:

As a result of the agitation carried on by religious leaders, the Court of Appeal of the State of New York rendered a decision in May, 1927, to the effect that for an hour a week children may be lawfully permitted, upon the request of their parents, to attend religious instruction in such centres outside of school as parents shall designate. Similarly some of the other states are trying to solve the problem of religious education by special provision. In Minneapolis, for instance, an experiment was started eight years ago ; and this experiment, by keeping the traditional separation of the State and the Church intact, has succeeded in avoiding the bitter controversies that usually arise when efforts are made to introduce religious education in public schools. According to the Minneapolis scheme, the classes of religious education for all Protestant denominations—which are not a few—are organised under the auspices of the Minneapolis Church Federation, a group combining most of the Protestant Churches of the city. In addition to this, the Catholics and the Christian Scientists have established their own classes, each being entirely separate from the Federation. So also the Jews conduct their classes independently of the Federation.

"This scheme makes it quite evident that the real responsibility of religious education is borne by religious organisations, not by public schools. Its (*i.e.*, of the Public School) part is only to release its pupils at the appointed time from other work so as to enable them to attend their classes of religious instruction. To this end the State law had to be amended, vesting such powers on the headmaster or the principal. Since the new law requires that the classes of religious education be maintained in some place outside the public school building, these classes are held in the church nearest to the school, and never more than two furlongs distant............ Further the law requires the child's parent or guardian to send in an application that the child be allowed to undergo religious training............ The Minneapolis experiment is considered a great success, and after eight years' trial, it has now become an established institution in the life of the community. The enrolment of pupils in the school of religious education has increased to such an extent that new plans are now under way for its extension."

Coming to India, Dr. Kumarappa says:

"It is true that the religious demands even now do give room to controversy, persecution and proselytisation. But because of that shall we ignore the most important phase of a child's education? What we must rather do is to break away from the obstructing traditions and try, as Prof. John Dewey says, to reach 'that type of religion which will be the fine flower of modern spirit's achievement.' Perhaps a fully developed but non-sectarian programme of social education in our public schools may succeed in promoting wide-spread respect in youth for the social values of all religions. Perhaps the gradual acceptance of certain basic principles of social evolution will help our people to understand that the religious life—beliefs, rituals, institutions and the like—must perpetually change as knowledge expands and men's group-relationship widens. The social education process of public schools need not necessarily include religious teaching, much less religious propaganda ...."

EDUCATION OF GIRLS AT SANTINIKETAN

In an article with the above caption, Mr. Krishna Kripalani discusses in the *Visvabharati News* (Santiniketan) the contribution of Visva-bharati to Women's education in India. He writes:

The wisest method of awakening in others an apprehension of values is not to harp upon them too constantly—too close an intellectual familiarity with a notion often deadens our emotional appreciation of it—but to create an atmosphere wherein they may be realised. When values are thus made real to us by being made part of the atmosphere where we live, they become part of ourselves and live in us, often without our knowing how it happens.

That Santiniketan has provided an atmosphere, alive with the creative impulse of the most comprehensive representative of the renascent India, and not overloaded with the possessive greed of an unhappy age, is the best assurance it can offer to its pupils. There is indeed a college to administer the intellectual culture that is the common property of academic bodies all over the world. But what Santiniketan may justly claim is that, so far as intellectual catering is concerned, it has *sterilised academic aggressiveness* by means of the infusion of the atmosphere with the spirit of the Kala-Bhaban (Art Department).

In an age when all the age-old principles are in the melting pot, and ethical and intellectual standards have yet to emerge in form out of the reigning chaos, artistic values are perhaps the safest guide in education. If a single inspiring vision cannot be held out before the pupils to guide their lives, influence of art may at least refine their sensibilities and chasten their impulses; the more certainly when the presiding genius of the School of Art happens to be a man like Nandalal Bose, whose living is as simple and true as his vision is sublime; whose very presence breathes the benediction of art. College and Kala-Bhaban, held apart and linked close together by the spirit of Rabindranath, which permeates every activity of Santiniketan, have between them provided an atmosphere whose value for the education of women cannot be too highly rated.

The typical product of that atmosphere is neither a smart futility, nor a domestic doll: it is a woman who has learned to respect herself because she has discovered and developed her native worth. Trained in a system founded on faith in co-education, she neither reveres man as a god, nor fears him as a brute. Measuring his worth beside her own in the many-sided activities of the Ashrama, she is expected to accept him for what he is worth in the building up of a new healthy and free India. That India is still far off, and we do not claim to be working heroically for it. Heroes and heroines are never made in educational institutions: they are made in the great struggle of life.

OUR EDUCATIONAL NEEDS AND DRAWBACKS

In a paper contributed to the *Educational Review* (Madras), Mr. S. Vasudevan discusses certain defects in our educational system:

There is a big gap now existing between education and life which has to be bridged over. There is absolutely no connection between what the child is found interested in outside the school, and what he is taught at school. So, we have to create an artificial atmosphere in the class-room, and force the child through the curriculum, whether he likes it or not.

That the present system of education is too much dominated by examinations is another defect. As a matter of fact, our education is examination-ridden. The "examination tyrant" holds full sway in the field of education, so much so that only those things which are most amenable to examination are taught in the class-room. We neglect certain important items of knowledge for the simple reason that they cannot be examined in. "The examination no doubt tendsto intensify one of the greatest evils—that of starving the child's activities, of making him helpless, apathetic and inert." Thirdly, the effect of the present system of examination on the examinee is a well-known enervation of mind and an almost incurable superficiality.

Our education, as carried on at present, does not allow for individual differences. We teach the class as a whole, thereby assuming that all are of the same mental calibre. Really we meet with a heterogeneous group of pupils with social distinctions, differences in culture, background and intelligence. True education must take into account these individual variations.

At Home and Abroad

(A monthly Record of News relating to Schools, Colleges, Universities and other culture and Academic Institutions).

Indian Students in London

As a general rule it is hardly possible for an Indian student to maintain himself in Great Britain on an income of less than £200 a year, excluding fees. In addition allowance should be made for a preliminary outfit (clothes, etc.) at a cost of about £30. According to the latest edition of a handbook issued by the Education Department of the Office of the High Commissioner for India, the figure of £200 "may be regarded as the average required by a young student in London; older and more experienced students might manage on less, especially if they are at one of the provincial universities."

Asiatic Society of Bengal

The Asiatic Society of Bengal completed the 150th year of its esistence on the 15th of January last.

The Council of the Society celebrated the occasion by an afternoon conversazione at the Indian Museum and a banquet in the hall of the Society in the evening. The banquet was followed by a special anniversary meeting at which addresses and congratulations from a number of learned societies were read and 12 honorary anniversary members of the Society elected.

Mysore University

A motion that the scale of tuition and examination fees prevailing in Mysore University should be reduced by 25 per cent. moved by Mr. K. Krishna Swami Rao at the Senate meeting on January 16, last, evoked keen discussion in the course of which the economic depression in the country and the consequent incapacity of the people to pay heavy fees were given as reasons in support of the proposition. The proposition was lost.

All-India Oriental Conference

The session of the All-India Oriental Conference was held at Baroda during the last Christmas week under the general Presidentship of Mr. K. P. Jayaswal, M.A. (Oxon.), Bar.-at-law, of Patna. There was a very large and representative gathering of scholars engaged in all the various branches of Indological studies and researches, enjoying the hospitality of that great patron of learning, the Gaekwar of Baroda, and indulging themselves in a social and intellectual give and take. Mr. Jayaswal, the President, delivered an interesting address in course of which he drew the attention to what the Indian Universities and other civic and academic institutions can do to conduct independent archæological explorations and establish art and archæological museums for the education of the people. He said:

> "We cannot shut our eyes to what the academic institutions in Europe and America are doing to fit out costly expeditions of exploration in distant lands. The other day we read of a proposed Italian expedition to Nepal. Are our Universities and other institutions merely to sit and look on while others win undying glory in fields which legally belong to us?

> " What private effort can do in one field is well illustrated by the Museum of the Allahabad Municipality, equipped in less than three years. You have there sculptures and remains from the Asokan times down to the eleventh century A.D., almost every period being represented. You have two unique inscriptions there—one being on copper in inlaid gold letters. A single individual, Mr. Vyas, the Executive Officer of the Municipality, has built up this Museum in a spare building of the Municipality—without spending any significant funds. If every Municipality did the same what a treasure we should gather with but little effort. Such Museums should be objects of local civic pride, and collectively a national wealth. The educative value of museums needs not to be told to the modern world. It is self-evident. And when we hear that the State of Kashmir has made a refrenchment by abolishing its Museum, we have to draw the attention of the Darbar that the institution should be resuscitated. No state in the twentieth century can afford to be without a museum when even a municipality realizes the necessity and utility of such institutions."

Benares Hindu University

The Court of the Benares Hindu University has elected His Highness Maharajadhiraj Sir Umed Singh Bahadur of Jodhpur and His Highness Maharaja Sir Aditya Narain Singh Bahadur of Benares as Pro-Chancellors for the present year. Sir S. Radhakrishnan, Mahamahopadhyaya Dr. Ganga Nath Jha and Pandit A. Chinnaswami Sastri have been elected to the Court of the University as representatives of the Hindu religion and Sanskrit learning for a term of five years. Sir Tej Bahadur Sapru, Raja Sir Moti Chand, Raja Jawala Prasad, Sir Sita Ram, Sir P. S. Sivaswami Aiyar and Mahamahopadhyay Kaviraj Dr. Gananath Sen are among those who have been elected members of the Council of the University.

A Visiting Professor from Naples

Prof. Macchiors of the University of Naples has arrived at Benares on January 4, last, and is staying at the Hindu University. The Professor will deliver special lectures on the history of Greek mysticism, monistic currents in philosophy and renaissance. He would stay at the University for some time as he has been appointed a visiting professor.

Lucknow University

A complete overhauling of the arrangements for the teaching of Law has been recommended by the Committee appointed by the University of Lucknow. The Committee consisted of Dr. Paranjpye, Vice-Chancellor Justice Bisheshwarnath Srivastava, Mr. Hardhian Chandra, Advocate and Pandit Jagmohannath Chak and was set up as a result of frequent complaints that the arrangements for the teaching of law were inadequate inasmuch as there was overcrowding in the class rooms and teachers were busy lawyers who were generally unable to devote sufficient time to the teaching of Law. This report will be considered by the Academic Council before the Executive Council pronounces its final verdict. Plans for the extension of University accommodation generally are also being considered by the University authorities.

Rajshahi College

The Hon'ble Mr. K. Nazimuddin, Education Minister, Bengal, presided over the inaugural ceremony of the Diamond Jubilee celebrations of the Rajshahi Government College in December 16, last. The function was attended by a large gathering of old students of the College.

The Minister announced that an agricultural institution would soon be established at Rajshahi.

Hindi Sahitya Parishad

Udaipur, the capital of Mewar, the place of pilgrimage to the student of Rajput history, has now undertaken the task of literary and historical research. A body called the Hindi Sahitya Parishad has been started there which will undertake a thorough research in the history of Mewar with the help of old manuscripts still available and will also undertake to start libraries and reading rooms, publish Hindi books, magazines, etc., remodel the Hindi stage, establish a museum of the priceless Hindi manuscripts and modernize Hindi music. Pandit Motilal Manaria has been elected president of the Parishad.

Indian Public School

Five years ago before his death Mr. S. R. Das, the then Law Member of the Government of India, worked for establishing an Indian public school. The idea, first met with sneers and laughter, caught the imagination of a good section of the educationists with the result that thirteen lakhs of rupees were subscribed by many including the Princes. There are three hundred people on the Governing Body of the Society organised by late Mr. Das. Owing to the general depression there was an 'inter alia' for some time but now some life has been infused into the movement by Sir Joseph Bhore assisted by Mr. S. Hydari, Secretary of the Society.

The Society has now been lucky in obtaining at moderate rent for the use of the school Chan Bagh in Dehra Dun which was till recently occupied by the Forest Research Institute. The Government offer will probably be accepted by the Governing Body of the Society which will meet shortly. It is learnt five lakhs of rupees more have been promised recently towards the funds of the Society and according to the present calculations the scheme would be in operation early next winter.

The proposal is to request Lord Willingdon to perform the opening ceremony during his seasonal visit to Dehra Dun in October 1934.

Popularising a University

The report of the Committee appointed by the University of Mysore "to devise measures for popularising the University and its work in the State" came up for consideration at the meeting of the University Senate held at Bangalore, on Thursday, the 11th January last.

The report which is a unanimous one dealt with several measures calculated to popularise the Mysore University and its work. It says that there is need for a Publicity Board of the University consisting of Senate members or others not directly borne on the University establishment. The Publicity Board (for the time being the University Popularization Committee) should, it is stated, act as a happy link between the University and the public. The Committee should endeavour to clearly explain why certain things are done by the University, why certain courses are adopted for teaching and how and in what manner more work can be done to bring the University into closer intimate touch with the life of the citizens of the State. It will be one of the important functions of the Committee to increase the resources of the University by enlisting the moral and material support of the public. In conformity with a settled programme, the members of the Committee should be empowered to tour the districts and the interior parts of the State, whenever it is deemed necessary.

The Committee further suggests that the staff of the University should be encouraged during the holidays and vacations, to come into greater contact than has hitherto been possible with the people of the country with a view to bring the University into more intimate connection with the life and labour of the country.

That the University should ultimately be made a regional one to serve the special needs of the life and work of the citizens of the State, is another recommendation made by the Committee.

In Aid of "Viswa-Bharati"

The ardent appeal which the poet Rabindranath made for funds in aid of the Viswa-Bharati during his stay at Hyderabad met with a satisfactory response from all classes of people. His Exalted Highness the Nizam, who a few years back made a gift of Rs. 100,000, has, it is learnt, expressed a desire to donate another lakh to the Viswa-Bharati to commemorate the poet's visit here. The nobility and the public too did not lag behind in contributing their mite the principal amounts being Rs. 15,000 from Raja Dhanarajgirji Bahadur, Rs. 1,750 from the Marwari Association, Rs. 1,000 from the Secundrabad Bar Association, Rs. 1,000 from the Teachers' Association and Rs. 750 from the Secundrabad public.

A Generous Gesture

Mr. Rajendhari Singh, the newly elected President of the Bihar Council, has decided to set apart ten per cent. of his salary for the education of the poor and meritorious students without distinction of caste or community. A committee will be appointed to administer the fund.

Indian Academy of Sciences

When the Indian Science Congress meets again next year a carefully prepared scheme for the establishment of an Indian Academy of Sciences will be laid before it. The preliminary work of drafting a constitution for the academy is to begin forthwith. A committee comprising, among others, representatives of the Asiatic Society of Bengal, Indian Chemical Society, Indian Botanical Society, Mining and Geological Institutes, Indian Mathematical Society and representatives of various Government Survey Departments will, it is expected, meet in Calcutta from January 18 to 21 to discuss necessary steps.

Indian Academy of Arts

About a thousand exhibits was on view at the first annual exhibition of the Calcutta Academy of Arts which was opened by His Excellency the Governor of Bengal at the Indian Museum, Chowringhee, on December 23 last.

The exhibits include paintings in oils, water colour and black and white, a small collection of posters, sculpture, architectural designs, etc. Both Indian and European schools will be equally represented and men and women artists have equally contributed.

Several Ruling Princes and other patrons of art in India are giving a number of prizes to be awarded to the exhibiting artist. The exhibition continued until January 7 last.

Asiatic Students' Congress, Rome

"A man once said and many others have since thought and repeated that the East is East and the West is West, and the twain shall never meet. Historically, the relationship between the East and the West has always been one of reciprocity and such a statement is nonsense." With these words Signor Mussolini welcomed the delegates to the Asiatic Students' Congress held in Rome on the 22nd of December last under the auspices of the Italian Institute for the Middle and Far East which has for its object the promotion of closer association between Asia and Rome—so says a statement forwarded by the Secretary, Asiatic Students' Congress from Rome.

The Congress was attended by 600 Asiatic students from different European Universities including 100 Indians headed by Mr. Subhaschandra Bose. The Italian authorities were lavish in their hospitality towards the delegates to the Congress. A crowded programme was arranged for a whole week including visits to important places. The delegates were successively received by the Governor of Rome, the Rector of the Rome University and the Pope.

Continuing, the Il' Duce remarked in course of his speech:

> " Twenty centuries ago Rome achieved a union in the Mediterranean between the East and the West which has been of tremendous importance in world's history. Rome colonised the West but in the East in Egypt, in Syria and in Persia attempted to foster a creative understanding. This union was the corner stone of our entire history and it gave rise to the European civilisation. This must now become " universal " once more or else it must perish....To-day Rome and the Mediterranean, through this Fascist renewal, look again towards resuming their historical function of unification. That is why this new Italy has invited you here. More than once in the past, in periods of fearful crises, world's civilisation has been saved by the co-operation of the Orient and Rome. In to-day's crisis of the whole system of the institution, the ideas of which are soulless and which paralyse mankind, we hope to resume the old tradition of our constructive co-operation."

After Signor Mussolini's speech, the President of the Congress and three delegates, a Persian, an Arab and an Indian, spoke reciprocating the sympathy expressed by the Il'Duce. Before dispersing, the Congress decided to establish a permanent Bureau in Rome and continue useful work for Asia. Mr. Amiya Sarkar, an Indian student, Madame Suzanne Liao, a Chinese lady, were appointed Joint Secretaries of the Bureau.

Simultaneously with the Asiatic Students' Congress the Third Convention of the Indian students abroad was held, about 100 students attending. Mr. Subhaschandra Bose was unanimously elected President. His Excellency De Stefani for the Rector welcomed the Indian students. Many useful resolutions affecting Indian students' welfare were adopted. The convention decided to reorganise the central office of the Federation and the office was shifted from London to Vienna.

Education in Germany

In the Berlin University education will be reserved for a chosen section of the youth in future according to the regulations which have recently been issued by the Government in order to prevent overcrowding of the schools next year. Only 15,000 will be admitted to the Universities, in the proportion of ten men to one girl. Candidates will be selected according to mental and bodily maturity, moral character and national reliability. The number contracts with the average of 28,000 annually since 1926, but will be further gradually reduced.

Dacca University

His Excellency the Chancellor of the Dacca University has re-appointed Prof. G. H. Langley as Vice-Chancellor of the University for a further period of six months from January 1 to June 30, 1934.

Education for Women

Presiding at the seventh All-India Women's Conference, held in Town Hall, Calcutta, during the last Christmas week, Lady Abdul Qadir of Lahore said:

> " One of the most important questions is what should be the type of education for women. I think there can be no two opinions now as to the unsuitability of the existing

> scheme of studies to the needs of girl students. It was meant really for boys and is now becoming out of date even for them. It is more so for girls. It may be all right for some girls, who want to seek employment as teachers in schools, but for the majority of them a line adapted to their particular needs must be chalked out, so that they may be able to complete their studies in a shorter period and may acquire knowledge which may be of use to them in their domestic life and in the bringing up of their children.
>
> "I wish to say now a word about another type of institutions needed for the majority of girls, whose circumstances require that they should aim at nothing more than elementary education, coupled with a training in some useful handicrafts.
>
> "Hitherto training in handicrafts was given to girls with the idea of adding to their accomplishments, but the increasing struggle of life clearly shows that the time is not far distant, when a growing number of women will be called upon to be their own bread-winners, and when marriage will no longer be considered as the only career for girls."

A number of resolutions for popularising education among Indian women, exhorting the Government and other public institutions to adopt measures so as make primary education free and compulsory for girls along with boys, as well as compulsory physical instruction, were passed at the Conference in which Mrs. Sarojini Naidu took an active part.

All-India Educational Conference

"An air of unreality is found in our universities as in our schools. They represent nothing—not even the culture of the localities in which they are situated. With the exception of three, they embody no ideals and, therefore, leave no impress on the lives of their pupils."

This observation was made by Sir Ross Maswood, Vice-Chancellor of Aligarh University, in the course of his presidential address at the ninth session of the All-India Educational Conference held at Karachi during the last Christmas week. The Conference was attended by a large number of delegates from all parts of India.

> "The universities," Sir Ross said, "have remained impervious to the pulsating life that surrounds them and have, for that reason, contributed nothing of value towards the solution of the many intricate problems with which our people are to-day faced. They remain hollow copies of a foreign model and are themselves shyly conscious of this fact.
>
> "Our young men regard them as so many windows from where tickets are issued in the form of degrees, which they imagine will enable them to start on their bread-earning journey.
>
> "In the new India that is now slowly coming into being all this must be changed. The universities must be brought into close contact with the harsh realities of life and their present seclusion ended once and for all."

Sir Ross made a strong plea in favour of using the main vernaculars in India as the media of instruction in schools and colleges, provided, at the same time, they made the study of the English language compulsory. India, he said, could never be free in the real sense of the term as long as she allowed the full power of expression inherent in her own languages to be cramped by the weight of a language that she could never treat as her own. Dealing with the education of girls, Sir Ross said:

> "We are making the same mistake in the education of our girls, which we are now trying so hard to remedy in the case of our boys. Let us avoid this wastage of energy and lay down a scheme of education for our girls, which, while strengthening the social and economic life of our people, will also prove more soul-satisfying than that which we have hitherto followed so placidly.
>
> "Denationalisation in the young men of the country is bad enough, but if it spreads to its young women, it will become a fatal disease. We can, with advantage, study the system of women's education prevalent in Europe and Japan and evolve a system which, while representing a compromise between the two views, will itself possess great elasticity and be capable of easy modification to suit the varying needs of the different groups in India."

Sir Ross suggested the creation of a fund from which every year help should be given to teachers who desired to visit foreign countries with the object of improving their knowledge of educational methods. If a sum of Rs. 6,000 was collected every year, one teacher could easily spend twelve months outside India. A resolution was also passed to consider the advisability of establishing an All-India Teachers' Registration Council on the lines on which such councils were run in England. Other resolutions were passed urging the Government to make the service conditions of teachers in aided schools or in schools maintained by local bodies secure.

Principal P. Seshadri welcomed the proposed revival of a Central Advisory Board of Education at the headquarters of the Government of India and the appointment of a veteran educationalist like Sir George Anderson, late Director of Public Instruction in the Punjab, as Educational Commissionar to guide the deliberations of the Board. Education was too important a subject to be handed over to the provinces without any co-ordination at the centre.

Universities and Unemployment

The criticism against universities in some of the recent convocation addresses appears to have led Prof. Amaranatha Jha of Allahabad University to select 'Indian Universities and their Critics' as the subject of a lecture, which he delivered on January 8, last, at Allahabad under the auspices of the University Union before a packed house of the staff and the students of the university.

In the course of his interesting lecture, Prof. Jha said that during recent months a good deal of adverse criticism against universities had been made, not only in this country but in Great Britain and America also. Over-production of graduates was a complaint, which had received attention recently in Germany. The question must be one of great importance in this country because almost all the convocation addresses delivered during the present academic year had drawn attention to the various defects and failings of the Indian universities. Prof. Jha said that those defects were not specially applicable to the Indian universities alone ; they applied to universities generally both in the West and in this country. The war and the disillusionment of peace had produced in thinking men an attitude of doubt, disillusionment and despair. Ancient institutions were held to be responsible for all the major ills of the world and an attempt was being made to remould the entire scheme of things mainly by destroying ancient institutions. The universities as a very ancient institution naturally came in for their share of criticism and abuse.

What should be the ideals of a university ? Should it im at the creation and spread of knowledge, the propagation of truth, the purification of the national taste, or should it rather aim at equipping young men for particular pursuits and vocations ? In other words, should the pursuit of knowledge be put in the first place or should it occupy a position next in importance to its success interpreted in terms of wealth ?

Turning to the Indian universities in particular the speaker mentioned that the main charge brought against them was that there was a good deal of wastage. That was a statement made by Sir Tej Bahadur Sapru in his Allahabad convocation address. A week or so earlier Sir P. C. Ray had complained that the universities drove men to revolt. Which of these eminent men was correct ? Again Sir Tej Bahadur Sapru spoke of the call of hunger as being more insistent than the call of culture. Sir P. S. Sivaswamy Aiyer on the other hand regarded a university as having failed in the discharge of its functions if it did not imbue its students with the elements of a liberal culture. Once again which of these was to be accepted as a guide ? asked the lecturer. So far as vocational training was concerned some of the American universities were granting degrees in subjects like hotel management, cookery, business leadership, but had the demon of unemployment been driven out of America ? At Allahabad there were degrees in law, commerce and agriculture but even those people trained for the vocations were not able to earn a living. The remedy did not lie in the hands of universities. The main industry of the land, agriculture, was languishing because of the fragmentation of the land and the unwillingness of the landlord to employ skilled labour. The other industries were either not controlled by Indian capital or Indian capitalists or were unable or unwilling to pay commerce graduates handsomely.

Referring to the Allahabad University in particular, Prof. Jha said that a very grave defect was the too short period of residence at the university, the inadequacy of arrangement for residential accommodation, the insufficient stock of books in the library and the employment of a foreign tongue as the medium of instruction. Those were real defects and handicaps. The universities looked to the Government and to the public for support and assistance in an effort to overcome those defects.

Prof. Amaranatha Jha concluded by saying that the universities were right in being different from life but they would be committing a fatal mistake in being indifferent to it. Side by side with the imparting of liberal education some attempt should also be made to provide opportunities for training for some vocation but if the students that go out of the universities were able to bring order where there was disruption, harmony where there was discord and culture where there was rudeness, the universities would have amply justified their existence.

Mrs. Sarojini Naidu on Ideals of Student-life

Mrs. Sarojini Naidu addressed a students' gathering on January 1, 1934, at the Albert Hall, Calcutta, on the ideals of student-life when she said, among other things:

"......You who are young and whose spirit therefore is quick, you who dream splendid dreams, may find it paradoxical to receive the advice that you should not merely be splendid but should also be commonplace, for it requires, I think, a greater measure of authentic heroism to be faithful, day after day, in fulfilling the drudgery of labour of our daily life than to sacrifice life on the actual battle-field with the blowing of trumpets and flying of coloured flags......"

"......Last of all, the students should realise that their first duty is to study, not to teach. Mahamed, the great Prophet of Islam, said two marvellous things. I want you, young patriots, to remember those. One is 'Seek ye knowledge from the cradle to the grave' and the other 'The ink of a Scholar is more precious than the blood of a martyr.'

Applied Psychology as Guide to Career

Presiding over the Applied Psychology Section of the twenty-first session of the Indian Science Congress held early in January, Mr. Manmathanath Banerjee emphasised the necessity of utilising psychological research for what is known as Vocational guidance for the adolescent due to the lack of which 'there is enormous waste of human material resulting in avoidable unemployment, economic deterioration and political unrest.' He therefore urged that a thorough mental survey of the youth of the country should be made after determining the number that the different professions and industries could support and that universities should frame regulations requiring appointment in every school of a medical man and a psychologist thoroughly trained in Experimental Psychology to conduct periodical examination of the psychological and mental health and personality of every scholar with a view to formulating remedial measures.

Ourselves

[I. *Inspector of Colleges*; II. *Appointment of Fellows*; III. *Earthquake Disaster*; IV. *Sir Rajendranath Mookerjee*; V. *Annual Meeting of the Senate*; VI. *Teachers, Training Department*; VII. *Affiliation in Zoology*; VIII. *Some changes in Regulations*; IX. *Government Notifications.*]

I. INSPECTOR OF COLLEGES.

Dr. Harendracoomar Mookerjee, M.A., Ph.D., has been re-appointed Inspector of Colleges for a further period of one year with effect from 30th January, 1934. Dr. Mookerjee has served the University with conspicuous ability and devotion and his re-appointment will be hailed by all who are interested in the progress of University education in the province.

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II. APPOINTMENT OF FELLOWS.

Dr. Herambachandra Maitra and Mr. Syamaprasad Mookerjee have been re-elected Fellows of the University by the Faculty of Arts. The Faculty of Science has elected Rai Bahadur Jnanchandra Ghosh as a Fellow in place of the late Mr. Hemchandra Dasgupta. Mr. Pramathanath Banerjee, who has been a Fellow of the University for the last fifteen years, has also been re-elected a Fellow by the Registered Graduates. In none of these cases was there any contest. The Faculty of Medicine also was called upon to elect a Fellow and two names were proposed, *viz.*, those of Dr. M. N. Bose, the sitting member and Dr. Birendranath Ghose, the latter being successful. Mr. Johan Van Manen has been re-appointed a Fellow by His Excellency the Chancellor.

We extend our cordial congratulations to the Members.

* * *

III. EARTHQUAKE DISASTER.

We desire to associate ourselves whole-heartedly with the following resolution which has been passed by the Vice-Chancellor and Syndicate in connection with the havoc caused by the recent earthquake in North Bihar. On occasions like this all differences are forgotten and human efforts unite in alleviating the sufferings of those who have been affected by the disaster. Thousands have lost their lives and those whose lives have been spared have been deprived of their earthly belongings; numerous are the cases where persons have been rendered homeless and penniless. The resolution which was approved by the Senate on 27th January runs as follows:

"The Vice-Chancellor and Syndicate record their profound sense of sorrow at the appalling loss of life and property occasioned by the recent earthquake in North Bihar and other parts of India, and express their deep sympathy with the sufferers.

"They invite the heads of all schools and colleges within the jurisdiction of the University to co-operate in the task of alleviating the hardships and miseries caused by the disaster, and suggest that each institution should take steps at once to raise funds from among the students and teachers for relief of the sufferers, and otherwise assist in relief operations in the stricken areas. With a view to co-ordinating relief work, it is suggested that the funds raised may be remitted to some Central Organisation such as the Viceroy's National Fund or the Mayor's Earthquake Relief Fund or the Bihar Provincial Relief Fund.

"The University will be prepared to consider favourably, for purposes of admission to the University examinations, cases of students engaging in actual relief work in the afflicted areas through accredited agencies, whose percentage of attendance at lectures or practical work may be thereby affected. Such students, before proceeding to engage in such work, should previously obtain the approval of the heads of their institutions, who will immediately report the names of the students with particulars to the Registrar; and at the time of applying later for condonation of consequent defficiency in attendance they should forward, along with the applications, certificates from the heads of the institutions concerned to the effect that the defficiency was due to their actual participation in relief work."

* * *

IV. SIR RAJENDRA NATH MOOKERJEE.

In our last issue we announced the resignation of Sir Rajendranath Mookerjee of his membership of the Senate. His Excellency the Chancellor has since been pleased to nominate Sir Rajendra as an honorary fellow for life in recognition of his distinguished services. It is in the fitness of things that this honour should be conferred on Sir Rajendra at the close of his active connection with this University.

* * *

V. ANNUAL MEETING OF THE SENATE.

At the Annual Meeting of the Senate held on 27th January four representatives were elected to the Syndicate for the current year. They were Mr. B. M. Sen, Principal, Presidency College, Rev. Dr. W. S. Urquhart, Principal, Scottish Church College, Mr. Charuchandra Biswasand Dr. Susilkumar Mukherjee. There were six candidates in all, the other two being Dr. S. N. Dasgupta, Principal, Sanskrit College, and Shams-ul-Ulama Khan Bahadur Hedayat Hossain, Principal, Calcutta Madrassah.

The Senate also elected the various Faculties and several important Boards and committees at this meeting.

* * *

VI. TEACHERS' TRAINING DEPARTMENT.

The Syndicate have appointed a committee to consider the possibility of creating a Teachers' Training Department directly under the University, which could provide facilities for students preparing for the B.T. Degree and also arrange for special courses of lectures which might be of practical help to teachers of secondary schools. It will be recalled a proposal for the establishment of a second Teachers' Training College in the city was recently turned down by Government mainly on the ground that Government were not satisfied that the institution would be in a position to maintain the necessary standard. At the same time it was pointed out by Government that they recognised the urgent need of a more adequate supply of trained teachers for the province and they expressed their willingness to co-operate with the University in the event of the latter formulating any scheme in this connection. We trust it will be possible for the committee to draw up a report on the basis of which both the University and Government may unite in satisfactorily meeting one of the most pressing educational needs of the province.

The Committee consists of the Vice-Chancellor, the Director of Public Instruction, Bengal, Principal J. R. Banerjea, Dr. W. S. Urquhart, Mr. P. N. Banerjee, Professor Pramathanath Banerjea, Rai Bahadur Khagendranath Mitra, Mr. Syamaprasad Mookerjee, the University Inspector of Colleges and the Principal, David Hare Training College.

* * *

VII. AFFILIATION IN ZOOLOGY.

On the recommendation of the Syndicate the Senate have approved of the proposal that Scottish Church College, Calcutta, should be affiliated in Zoology up to the I.Sc. standard from the commencement of the ensuing session, subject to the final sanction of Government. This is for the first time that a college is being affiliated in this subject for the Intermediate examination. Facilities at present exist in the University for the teaching of Zoology for the B.Sc. and M.Sc. examinations but the absence of any arrangement at the Intermediate stage has long been regarded as unsatisfactory. The authorities of Scottish Church College are to be congratulated on the step they have taken which will go a long way in fostering the study of Zoology in this University.

* * *

VIII. SOME CHANGES IN THE REGULATIONS.

The Senate have accepted the recommendation of the Syndicate to add Hindi to the list of languages mentioned in Group A (1), Section 6, Sub-sections 3 and 4 of Chapter XXXII of the Regulations, which deals with the requirements for the B.A. Examination. Some years ago the University decided to treat Bengali and Urdu as major languages for the B.A. Examination. They are treated as any ordinary pass subject and have three papers allotted to them. Candidates offering any such language are not allowed to take the Vernacular paper, in lieu of which a special paper is set for them dealing with History of Language and History of Literature. It has now been decided to treat Hindi in a similar manner.

The Senate have also decided to approve of new regulations for an examination for a Diploma in Ophthalmic Medicine and Surgery. We trust it would be possible for the Medical Colleges to provide for necessary teaching facilities so that our advanced students in Medicine may not have to travel abroad for obtaining a Diploma in Ophthalmic Medicine and Surgery.

The Regulations are being submitted to Government for approval.

* * *

GOVERNMENT NOTIFICATIONS.

(a) *Recruitment for the post of Imperial Entomologist and for the post of Imperial Agricultural Chemist at the Imperial Institute of Agricultural Research, Pusa.*

1. A candidate must, if required, attend at such place as may be appointed for personal interview. The Public Service Commission do not defray the travelling or other expenses of candidates summoned for interview. They will, however, contribute towards those expenses at a rate corresponding to the amount of the intermediate railway fare from the candidate's place of residence to the place of interview and back.

2. A candidate must deposit a fee of Rs. 7-8-0 under the Account Head "XXVI—Miscellaneous Department—Miscellaneous—Examination Fee" into a Government Treasury and forward the treasury receipt to the Secretary, Public Service Commission, with his application. No claim for the refund of this fee will be entertained.

3. A candidate may send copies of three, but not more than three, testimonials from persons intimately acquainted with his work and character and must also give the names and address of three persons in India to whom reference can be made.

4. (*a*) No recommendations should be forwarded to the Commission except from persons who are acquainted with a candidate's work or from persons who give certificates of character in accordance with the terms of official regulations or announcements.

(*b*) No recommendations of any kind should be sent by or on behalf of any candidate to any individual Member of the Commission.

Any violation of these rules may operate to the candidate's disadvantage.

5. Candidates must be British subjects or subjects of a State in India. They must be in sound bodily health, and, if selected, will be required before appointment to satisfy a medical board appointed by the Government of India. Government servants may apply for either post. A subject of a State in India cannot be appointed unless he obtains a declaration under Section 96A of the Government of India Act.

6. A candidate for the post of Entomologist must—

(a) have an Honours degree, or its equivalent, in Zoology;
(b) have specialised in Entomology;
(c) have proved his ability for carrying out research on entomological problems; and
(d) have experience in Applied Entomology.

8. A candidate for the post of Chemist must—

(a) have a degree in Chemistry;
(b) have proved his ability to carry out research on agricultural problems.

The following are also desirable:—

(c) Experience of tropical and sub-tropical agricultural conditions and
(d) original research on soil chemistry.

9. (a) If a person not already in permanent Government service is appointed to either post, his pay will be on the scale Rs. 275—300 (probationary period)—325—25—650 (Efficiency Bar)—35—1,000, *plus* Special Pay of Rs. 150 per month *plus* Overseas Pay, if of non-Asiatic domicile. This pay will not be subject to the emergency cut. If a candidate is over 30 years of age at the date of his appointment, he may, if he has special qualifications and experience, be allowed an initial pay equivalent to such pay as he would draw if he had been drawing pay in the scale mentioned above at the rate of Rs. 400 per month on his 30th birthday.

(b) If an officer in permanent Government service, other than the Indian Agricultural Service, is appointed, his pay will be fixed with regard to the substantive pay which he was drawing at the time of appointment.

(c) If an officer of the Indian Agricultural Service is appointed, he will be given the pay to which he is entitled in the time-scale for that service, with additional pay on the scale Rs. 200—50—400, but the first increment in this scale will not be given until the officer has completed 15 years' service under Government, and his pay will be subject to the emergency cut as long as it lasts.

10. Free quarters will not be provided. If a person not already in Government service is appointed, he will be eligible to subscribe to the General Provident Fund during his probation, and, if confirmed, will be permitted to subscribe to the contributory Provident Fund (India), with retrospective effect from the date of his appointment. If an officer already in permanent pensionable service is appointed, he will retain his pensionable status.

11. The posts are permanent; but appointments to them will be on probation for two years.

12. Applications must reach the Secretary, Public Service Commission, Metcalfe House, Delhi, before 24th January, 1934. A candidate who desires to have his application acknowledged must post it 'Acknowledgment Due.'

* * *

(b) *Indian Civil Service*

OPEN COMPETITION OF 1934

An Open Competitive Examination for admission to the Indian Civil Service will be held in London in 1934. The *viva voce* test will take place in July, the written examination in Section B subjects will begin on the 25th July, and that in Section A subjects on the 1st August.

The number of persons to be selected at this examination has not yet been decided.

No person will be admitted to compete from whom the Secretary, Civil Service Commission, has not received, on or before the 8th May, 1934, an application on the prescribed form, a copy of which is sent herewith. No allegation that an Application Form or a letter respecting such Form has been lost or delayed in the post will be considered by the Commissioners unless the person making such allegation produces a Post Office Certificate of Posting. Candidates who delay their applications until the last days will do so at their own risk. A fee of £2, being an instalment of the prescribed fee of £8, must accompany the Application Form; this instalment is not returnable in any circumstances.

Acknowledgments of such Application Forms are sent, and any candidate who has filled up and returned the printed Application Form but has not received an acknowledgment of it within four complete days should at once write to the Secretary, Civil Service Commission, Burlington Gardens, London, W. 1. Failure to comply with this provision will deprive the candidate of any claim to consideration.

The Time Table of the written part of the examination will probably be posted towards the end of June to the address given on the Form of Application, and will contain instructions as to the time and place at which candidates are to attend. Candidates will be notified at the same time of the date and place fixed for their *viva voce* test and of the manner in which the balance (£6) of the prescribed fee of £8 is to be paid.

NOTE.

If Open Competitive Examinations for the following services, *viz.* :—

Ceylon Civil Service;

Junior Grade of the Administrative Class in the Home Civil Service;

should be held in 1934 concurrently with the Open Competitive Examination for the Indian

Civil Service, candidates duly eligible in respect of age etc., will be admitted to compete for any two or all three of these Services, subject to the following conditions:—

(1) Every successful candidate who may have been admitted to compete for either the Indian or the Ceylon Service (or both), as well as for the Home Service, will be called upon to declare, immediately after the announcement of the result of the competitions, whether he prefers his name to remain on the list of candidates for the Indian or Ceylon Service or on the list of candidates for the Home Service.

The name of any candidate who fails to declare his choice when called upon to do so will be removed from the list of candidates for the Home Service.

(2) Every successful candidate who may have been admitted to compete for both the Indian and Ceylon Services will be called upon to declare, immediately after the announcement of the result of the competitions, whether he prefers his name to remain on the list of candidates for the Ceylon Service.

The name of any candidate who fails to declare his choice when called upon to do so will be removed from the list of candidates for the Ceylon Service.

(3) All declarations of choice are irrevocable.

(4) Candidates for all three or any two of the above mentioned services will be required to pay a consolidated fee of £8, of which £2 will be payable on application for permission to attend the examination and the balance (£6) on admission to the examination.

REGULATIONS FOR ADMISSION TO THE INDIAN CIVIL SERVICE.

The following Regulations, made by the Secretary of State for India in Council, are liable to alteration from year to year.

1. An Examination for admission to the Indian Civil Service, open to all qualified persons, will be held in London in July and August of each year for such number of appointments to that Service as the Secretary of State may on each occasion determine. The date of the Examination will be announced beforehand by the Civil Service Commissioners.

2. A candidate must be a male and either:—

(*a*) A British subject whose father (if alive) is a British subject or a subject of a State in India, or (if dead) was at the time of his death either a British subject or a subject of a State in India or a person in the permanent service of the Crown or a person who had retired from that service; or

(*b*) a ruler or a subject of a State in India in respect of whom the Governor General in Council has made a declaration under Section 96A of the Government of India Act.

Provided that in the case of a male British subject the requirements of this rule may be waived by the Secretary of State in Council if he is satisfied that their observance would occasion exceptional hardship and the Candidate is so closely connected by ancestry or upbringing with His Majesty's dominions as to justify special treatment.

3. A candidate must have attained the age of twenty-one, and must not have attained the age of twenty-four on the first day of August of the year in which the examination is held.

4. A candidate who is a Native of India must obtain a certificate of age and nationality issued in accordance with such instructions as

the Governor General in Council may, from time to time, prescribe, and signed, should he be a resident in British India, by the Secretary to the Government of the Province, or the Commissioner of the Division within which his family resides or should he reside in a Native State, by the highest Political Officer accredited to the State in which his family resides.

5. A candidate must be free from disease, constitutional affection, or bodily infirmity, unfitting him, or likely to unfit him, for the Indian Civil Service.

6. A candidate shall satisfy the Civil Service Commissioners that his character is such as to qualify him for employment in the Indian Civil Service.

7. No person who, in a previous year, accepted the offer of a nomination as a selected candidate for the Indian Civil Service and subsequently resigned his position as a Selected Candidate, will be admitted to the examination.

8. Should the evidence upon the above points be *prima facie* satisfactory to the Civil Service Commissioners, the candidate, on payment of the prescribed fee, will be admitted to the Examination. The Commissioners may, however, in their discretion, at any time prior to the grant of their Certificate of Qualification, institute such further inquiries as they may deem necessary; and if the result of such inquiries in the case of any Candidate should be unsatisfactory to them in any of the above respects he will be ineligible for admission to the Indian Civil Service, and, if already selected, will be removed from the position of a Probationer.

* * *

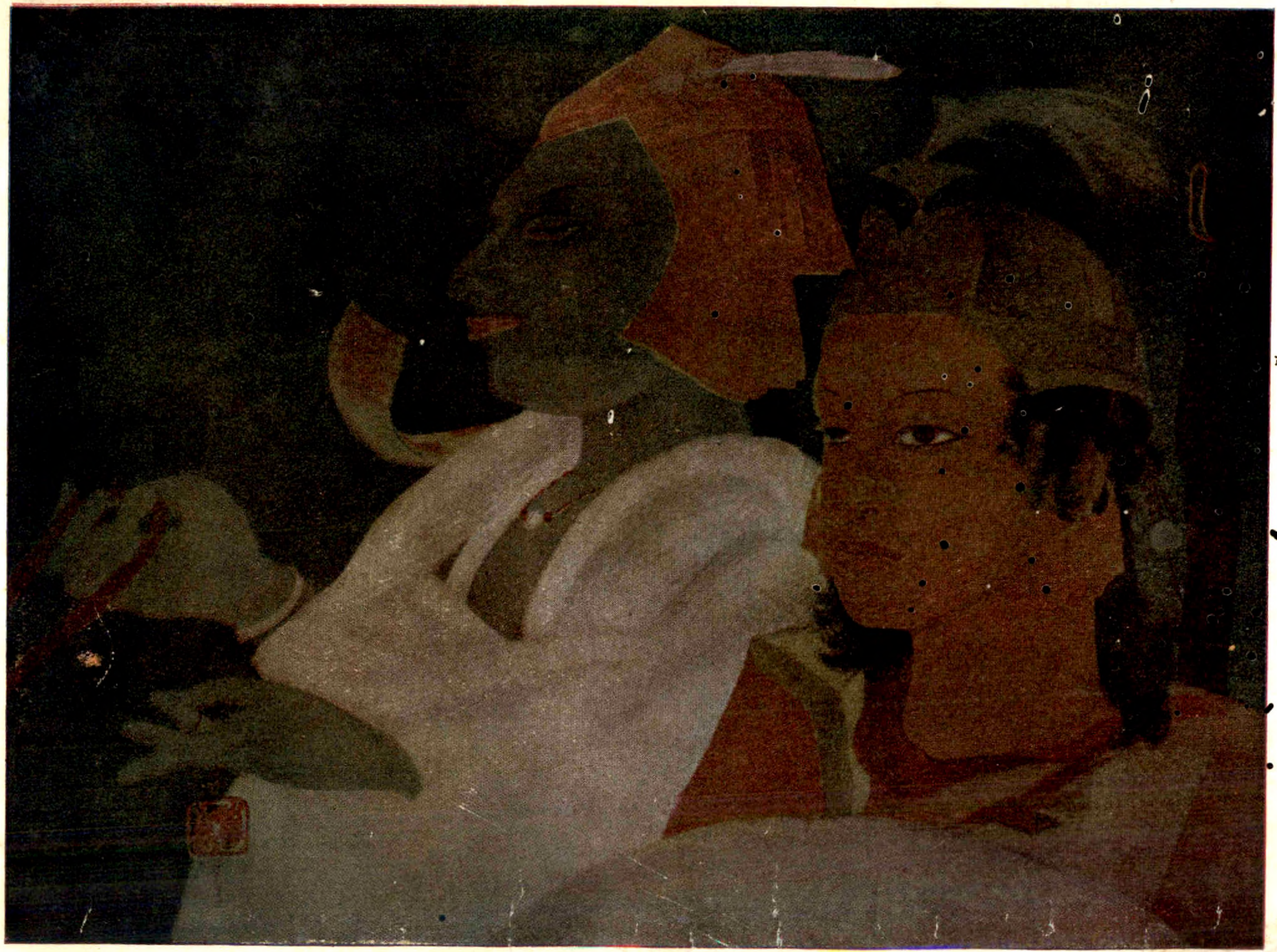
(c) *Examination for Auditor's Certificates.*

In pursuance of Rule 29 of the Auditor's Certificates Rules, 1932, it is hereby notified for general information that the First Examination under the said rules will be held on the 19th, 20th, 22nd and 23rd March, 1934, at 2 P.M. every day. The examination will be held at each of the following centres at which sufficient candidates present themselves for examination:—

1. Bombay.
2. Calcutta.
3. Madras.
4. Rangoon.
5. Lahore.
6. Bangalore and
7. Delhi.

Additional centres may be appointed should circumstances render such a course desirable.

2. Applications for admission to this examination are required to be made on the prescribed form, copies of which may be obtained from the Secretary to the Government of India in the Department of Commerce, New Delhi. Every such application together with a fee of Rs. 30 and the necessary certificates, must be sent so as to reach the Government of India not later than the 15th of January, 1934.



BRHANNALA
AND
ARJUNA
Uttara

By
Abanindranath
Tagore, D.Litt.

THE
CALCUTTA REVIEW
PUBLISHED BY CALCUTTA UNIVERSITY

STUDENTS' P. G. A. COMMON ROOM

CONVOCATION ADDRESS

By SIR HASSAN SUHRAWARDY, KT.,
O.B.E., L.L.D., (LOND.), M.D., F.R.C.S., D.P.H.

MEMBERS OF THE CONVOCATION,

THE pleasant duty of addressing the annual Convocation and of greeting our new graduates has again devolved on me. I rejoice to be able to extend a hearty welcome to all of you once again in this Hall.

Before passing in brief review the work of the University during the past academic year, I must refer to the losses sustained by us due to death, retirement and resignation.

Obituary.

One of our late Chancellors, Lord Chelmsford, passed away last April. It was during the Viceroyalty of this great friend of India that the Calcutta University Commission came out and the Montagu-Chelmsford Constitutional Reforms were inaugurated. He was the last Viceroy Chancellor of this University.

Death has also removed from our midst one of the oldest Fellows of the University, who after serving as an active member of the Senate from 1887 for nearly 18 years, became an Honorary Fellow for life under Lord Curzon's University Act of 1904. The eldest son of Nawab Bahadur Abdul Latif, C.I.E., the accredited leader of the

Muslims of his time, Nawab A. F. M. Abdur Rahman inherited from his father a position, character and ability which he put to great use. He was a man of many-sided activities and he possessed energy, tact and power of work in a wonderful measure. On this occasion I recall in affectionate memory his many acts of kindness to me, not only as a kinsman, but as a member of the Muslim community whose interests he served with ability and devotion.

I have also to mourn the death of one of the generous benefactors of our University, Srimati Sailasuta Devi, founder of the Radhika Mohan endowment of Rs. 1,50,000 for the development of Applied Science and Scientific Industry and Education among the Bengali Brahmins.

I have also to refer to the death of Sir Bipin Krishna Bose, K.C.I.E., late Vice-Chancellor of the Nagpur University and one of our earliest graduates. It will be ungrateful if I do not mention his generous assistance to this University at a time of great financial distress. Though the amount of the donation was not large, we appreciate the spontaneous spirit of help and genuine anxiety displayed by him for the welfare of his *Alma Mater*.

Felicitations.

Now I pass on to the pleasant duty of offering felicitations to those among us who during the past year have been recipients of honours and distinction.

The title of *Shams-ul-ulema* has been conferred on Moulvi Md. Haider, an Arabic scholar, who has just retired from the teaching staff of our University. The title of *Khan Bahadur* has been conferred on Agha Mirza Md. Kazim Shirazi, a Fellow of our University and a member of the teaching staff of our Post-Graduate Department since its inception. The title of *Rai Bahadur* has been conferred on Mr. Narendra Nath Sen who for 24 years has served the University and for the last 8 years carried out the onerous duty of Controller of Examinations in a most praiseworthy manner. Sir Rajendranath Mookerjee, K C.I.E., K.C.V.O., resigned his Fellowship after 25 years of active service and during this period, in spite of the heavy demand on his time, he cheerfully served the cause of education. The degree of D.Sc. (Engineering), *honoris causa*, had been conferred on him in 1931 and His Excellency has been pleased to appoint him an Honorary Fellow of the University for life.

I am grateful to His Excellency for having in this manner recognised scholarship, competence, integrity of character and long service, and I feel His Excellency's appreciation will inspire others to follow the example set by these gentlemen.

I also offer my warm congratulations to the Members of the Senate on whom the King-Emperor has been pleased to confer honours: Sir Kedarnath Das, Principal, Carmichael Medical College ; Lt.-Col. W. L. Harnett, C.I.E., I.M.S., Professor of Surgery in the Medical College of Bengal ; Lt.-Col. A. D. Stewart, C.I.E., I.M.S., Director of the All-India Institute of Hygiene and Public Health It is a matter of special gratification to me that all of them are members of my profession and colleagues, to whose support and co-operation I owe much as Dean of the Faculty of Medicine, during the three terms I have had the honour to occupy that position.

Changes in Curriculum and Regulations.

Several important changes in our curriculum of studies have been made during the year under review. A set of new regulations for the proposed "Diploma in Ophthalmic Medicine and Surgery" have been passed by the Senate and are now being examined by the Government of Bengal. These regulations will provide for post-graduate study and research in ophthalmology. We have already instituted the degree of Doctor of Science in Public Health which has received the approval of the Government. The regulations for the degrees of Doctor of Medicine, Master of Surgery and Master of Obstetrics are now being revised by a Committee of the Syndicate. It is intended to bring these regulations in line with the latest regulations obtaining in British Universities on the subject.

The question of the institution of a Diploma in Pharmaceutical Chemistry is also engaging our attention.

The syllabus of study in Pali for the Matriculation, Intermediate and the B.A. Examinations has been thoroughly revised and the same for Arabic, Persian and Urdu is engaging our attention.

We have already French and German in our curriculum and special attention is being given to the teaching of Modern European Languages. The Consul-General for Germany has expressed to me his interest in our activities and has offered to secure for us the services of German scholars under favourable terms.

As a result of my discussions with Signor Gino Scarpa, the late Consul-General for Italy, with a view to cultural and academic reciprocity, Italian has been included in the list of languages for the Matriculation, Intermediate and B.A. Examinations. The Italian Government has offered two special scholarships for the encouragement of the study of the language.

Among other important changes in our curriculum, mention may be made of the Regulations for the Degree of Bachelor of Commerce which have been recast in the light of past experience.

A post-graduate Diploma in Spoken English is being awarded for the first time this year. I hope more candidates will come forward in the future to compete for this most useful distinction.

I have under contemplation the institution of a similar Diploma for Spoken Arabic and Persian, as I found Indian students sadly lacking in this direction during my visit to the University of Al-azhar.

Jagattarini Gold Medal.

The Jagattarini Gold Medal for 1933 was awarded to Mr. Kedarnath Banerjee. This medal is awarded every alternate year to a person deemed the most eminent for original contributions to Letters or Science written in the Bengali language.

Visitors.

With a view to strengthening the bond of fellowship between the students of India and England the University welcomed a debating team of students of British Universities. Arrangements were made for a debate in Calcutta on the 1st November last with a team consisting of students of this University. It is to be hoped that from now on the visit of debating teams to and from British Universities will continue with periodic regularity.

The University was glad to welcome Prof. James Mackintosh, K.C., LL.D., Tagore Law Professor for 1932, who delivered a course of lectures " On Some Principles of Roman Law in Modern Practice " and Mr. G. Montagu Harris, who delivered his Readership Lectures on " The Principles and Organisation of Local Self-government in Different Countries and Capitals of the World " and on " Regional Planning in England, U.S.A., and Germany."

The Girishchandra Ghosh Lecture was delivered for the first time during the year under review by Mr. Hemendranath Dasgupta, B.L. The subject of his lecture was the " Place of Girischandra Ghosh in the Modern Bengali Stage and Drama."

Researches.

Research workers of this University have been carrying on our tradition for original and valuable contribution and we are glad to note, as will be evidenced by the appendix, that this year we have been able to keep to the old quality and standard. I congratulate the members of our teaching staff in the Post-Graduate Department in Arts and Science on their achievement.

Endowments.

As matters now stand neither the Government nor the University are in a position to start institutions on new lines for specialised training. Under the circumstances, it is the duty of a number of men of means to come together and combine their resources for the realisation of this laudable purpose. So long as this is not done, we should create facilities for the training of our young men at places where such training can be secured under favourable conditions. Dr. Harendra Coomar Mookerjee's endowment is an example of what can be done in this direction. In 1932, Dr. Mookerjee created an endowment of Rs. 1,50,000, for awarding scholarships for the practical training of young men of the Protestent Indian Christian community in a variety of industrial and technical subjects in places outside India. He has again endowed this year one lakh of rupees in memory of his mother for training in business, applied economics and allied subjects.

I desire to put on record our deep sense of gratitude to Dr. Mookerjee for his generous benefactions. We believe his gifts are, in one sense, of an unparalleled nature because they emanate from one of the Officers of the University itself who has devoted nineteen years of solid work to its academic progress, and who now, towards the end of his active service as our Inspector of Colleges, has placed Rs. 2,50,000 at the disposal of his *Alma Mater.*

I have reasons to hope that the munificence of Dr. Harendra Coomar Mookerjee has not ended and we may yet expect further help from him if only to round off his existing endowments. I earnestly hope that the example of sacrifice and service set by Dr. Mookerjee will be followed by an increasing number of our graduates.

The late Rai Bahadur Biharilal Mitra made a bequest to the University of Rs. 4,000 per month for the advancement of Hindu female education in Bengal. Mr. Haridas Majumdar has come forward with an offer of 50 bighas of land near Dum Dum Aerodrome which may be utilised to supplement the aforementioned bequest. These generous donors have simply indicated the purpose of their gift but as they have not made any suggestion as to how those purposes may be best served, the University is drawing up a scheme to give effect to the wishes of the donors.

His Excellency's inspiring speech on St. Andrew's Day last year has given much food for serious thinking. We also have been pondering over the problem of unemployment. At a meeting at which I had the honour to preside, Sir Daniel Hamilton lectured to the University on the 'Man Standard' and it is a source of gratification to me to acknowledge his generous offer to place at our disposal, for a limited period, his property at the Sunderbans in connection with the scheme of Agricultural Education now being formulated by the University. I am glad to see in this connection that Sir Daniel himself has already opened an institute at Goshaba this month.

The Rashbehari Ghose Professor of Botany, Dr. S. P. Agharkar, has discussed with me his proposals regarding the introduction of an alternative course for imparting a knowledge of practical Botany for agricultural purposes. This certainly is a most useful scheme, but it will require money to pay for the additional staff which would be necessary and I hope some public-spirited persons will come forward with endowments for this specific purpose, because the solution of the unemployment problem of the *Bhadralok* class will to a certian extent be met by a knowledge of Applied Botany to agriculture.

Endowments have been made for technical training and female education, but I would also like to see people to come forward to help the cause of physical culture. On several occasions I have emphasised the importance of physical education and in my last address pointed out the tuberculosis menace for the student community. We have recently appointed a qualified graduate to organise sports. Whatever we might do is inadequate in the face of this appalling need unless our efforts are supplemented by those of others, and unless more money is forthcoming for drawing up a scheme for the protection and improvement of the health of our student community.

Participations in Academic Celebrations.

During 1933 on the occasion of the laying of the foundation of the new University buildings in London by His Majesty the King accompanied by the Queen, I represented my University and was the recipient of much favour and kindness at the hands of the London University authorities. I highly appreciate the compliment paid to the Calcutta University through its Vice-Chancellor. We also sent our congratulations to the Punjab University on the occasion of the fiftieth

Anniversary of its foundation. I much regret that owing to official duties I could not personally convey our warm felicitations. On 15th January of this year, under the Chairmanship of His Excellency, the University participated in the 150th Anniversary of the Asiatic Society of Bengal. Our association with this Society has been close and of long duration; we have worked together for the advancement of learning, which is the motto of our University, and many of our Vice-Chancellors, members of the Senate, and Research workers have held important position in that institution.

Need for Second Grade and Training Colleges.

I am aware that there is a distinct disinclination on the part of students and their guardians to send their wards to mofussil institutions. This is due to a variety of causes. First of all many of the colleges are located in unhealthy parts of the country. Secondly, the staff of the mofussil colleges are not always as well qualified as those of Calcutta colleges, chiefly because they are not paid as well. Moreover, in Calcutta the amenities of life and opportunities for supplementing one's income by lucrative private tuition are greater and even examinerships are given more lavishly to Calcutta teachers, though I have tried my best in the University to rectify to some extent this wrong. The grave risks to which immature youths are exposed in a large city like Calcutta are too well known to require amplification. They are liable to the loss of healthy exercise, to the weakening of family ties, to poor nourishment and town diseases. In the mofussil they can get purer air, fresh fruit and vegetables, a cheaper supply of milk and therefore I am very much in favour of creating a large number of Second Grade Arts and Science colleges in the mofussil, so that young men after passing the Matriculation Examination may be able to conduct their studies from their own homes or at centres of education within easy reach of their villages.

In my opinion a good class of High English schools in selected areas should have two college classes attached to them. The cost of maintenance of such Second Grade colleges would be reduced to a minimum and their efficiency improved, if for the upper classes of high schools and the college classes of the Second Grade colleges the same teachers be utilised with a small addition to their salary.

Still another want is that of properly trained teachers for our High English schools. According to the last quinquennial review on the 31st March, 1932, there were 1,096 High English schools for boys with 14,259 men teachers, and 61 High English schools for girls with 829 women teachers. Among these 15,088 teachers there were only 858 trained men and women teachers. The number of graduate trained teachers for each High English school was therefore ·74, *i.e.*, 3 teachers for 4 schools. The state of affairs revealed by the above figures is truly deplorable. We have only one affiliated college for training men teachers. This can turn out about 65 men every year. At Loreto House, which enjoys affiliation up to the L. T. standard, not more than 20 women students are trained every year. The Loreto College has applied for affiliation up to the B. T. standard and have been allowed to present candidates for this diploma during the last ten years. The authorities of the Scottish Church College, I am glad to be able to state, have submitted proposals for starting B. T. classes for women students. I am, however, doubtful whether they will be in a position to meet adequately the demand for training which exists among our women students. I might suggest to the Government to start training colleges for our girl graduates at some suitable mofussil centres.

So far as men students are concerned, from figures available in the University offices, it appears that every year, about 400 men students seek admission into the David Hare Training College of whom 60 to 65 are accommodated. This shows that the number of trained teachers in our schools can be increased if there be sufficient facilities for their training. Here is an opportunity for patriots desirous of serving the cause of education. A well-equipped training college in North Bengal and another in East Bengal, perhaps at Chittagong, would solve the difficulty for the present and afford a supply of properly equipped teachers for our High English schools.

Improvement in University Education.

I would now like to deal with a question which has been engaging my mind for the past few years. What is the purpose of our education and in what way can the present system be made to harmonise with its ends ? Formerly almost entire emphasis used to be laid on the purely academic side of knowledge. To-day the danger is perhaps from the opposite direction and the craze for technical efficiency, in some countries at least, is such as to place even the culinary proficients amongst the professors of learning.

During my visits to Europe in 1931 and 1933, I tried to investigate at close quarters the basic principles of University Education in the

British Isles and on the Continent of Europe and to readjust my mind with regard to the Indian Educational problems in the light of that experience. I found two different systems of Education current in Europe, one of which is generally common on the Continent and the other in the British Isles. I ascertained that in Continental Universities two points were characteristic of the educational system. The first that, with one exception, they impart a professional vocational training to the majority of their students and the second that they do not possess the residential system. The arrangement for students to live in hostels as in the Cite Universitaire of Paris does not come under the category of the residential system in the British sense. Continental Universities have the following departments:—

1. The Theological Faculty,
2. Faculty of Law and Politics,
3. Faculty of Medicine,
4. Faculty of Economics,
5. Faculty of Engineering ;

the Polytechnics, though usually separate institutions, also provide training in the various sections of Engineering.

I have, so far, not mentioned the Faculty of Philosophy. It is often compared with our Post-Graduate Departments in Arts and therefore it is necessary to explain that on the Continent all subjects which are not comprised under the five faculties mentioned above, are included under that of Philosophy, *e.g.*, Moral Philosophy, Political History, Literature, Psychology, Fine Arts, Archaeology, Astronomy and even Mathematics, Physics, Chemistry, etc. The exception referred to by me consists in the fact that such students as are desirous of devoting their life to scholarly research join the Faculty of Philosophy and do not participate in what in a narrow sense might be termed "Professional Education." A point to be noticed is that, as in India, the Universities have been producing more graduates than can possibly be absorbed by the various vocations. As a result of this, University diploma-holders are employed at a less pay than working men who have their wages regulated by organized trade unions. The middle classes remain unorganized and have *inter se* to compete on low salaries. We notice a marked tendency on the Continent to restrict the number of students with relation to estimated future requirements. Very recently the new German Government has framed rules reducing the number of University students—a fact which had attracted the attention of British Educational authorities, some of whom are advocating similar restriction in Great Britain.

We could divide British Universities into two groups. The first are similar to Continental centres of higher education and have arrangements for the professional training of future lawyers, engineers, medical men, clergymen, etc. It is worthy of note that in Great Britain an overproduction of graduates has not taken place because higher education is far more expensive there than on the Continent.

The second group deals with non-professional education. This is due to social and economic factors arising out of the existence of well-to-do, middle and upper classes who can afford to educate their sons for the sake merely of culture and intellectual attainments. They aim at a good general education united with sports and the experience of conducting themselves in social life which fit them for the higher executive appointments in Government or in the Diplomatic services—Politics, Commerce, Finance and Industry. This kind of education enables the students to think for themselves, to analyse complicated situations, to arrive at logical solutions, and to successfully face unexpected situations single-handed and alone.

One cannot help admiring in these institutions the fact that, inspite of great personal liberty accorded to them by tradition, the students have to observe a high standard of discipline. A visitor to-day is as greatly impressed as Emerson was in his days by the sight of " twelve hundred young men, comprising the most spirited of the aristocracy " being " locked up every night and the porter at each Hall being required to give the name of any belated student." The combination of liberty, conducive to the fostering of a sense of responsibility and personal dignity, with an enlightened but exigent discipline is a feature of English academic life which it should be the aim of every educationist to translate to his own country. Another remarkable characteristic is the importance laid upon physical culture. In my Convocation address of 1931 I had drawn a piteous picture of the health of our student community. At the English Universities it is not the bespectacled, the narrow-chested and the weak-legged student who get the Honours degrees, but one who has been able to balance mental alertness with first-class physical fitness. This is a fact the importance of which cannot but be too often reiterated, specially by one with medical experience for whom moral and intellectual capacities are unconditionally linked with a clean, capable and healthy body.

Let us now turn to our Indian University problems. Though our educational system is composed of Faculties which are constituted to give strictly professional education such as Law, Medicine, Engineering, etc., the largest number of our students are absorbed by the non-professional Faculties. The vast majority of our B.A., M.A., B.Sc. and M.Sc. students come neither from an opulent class nor do they stand a fair chance of reaching high executive posts under Government or in business and finance. From the latest available figures in the University offices it appears that, during the year 1933 there were under the University of Calcutta 1,243 affiliated schools which sent out about 20,768 candidates for the Matriculation Examination, out of whom 13,593 passed. Amongst these, 8,299 took their admission into the 60 colleges affiliated to the University. Out of the 1,923 successful I.Sc. candidates, only 235 took their admission in the two Medical Colleges and 64 in the one Engineering College. Of the 3,309 successful B.A. and B.Sc. students, only 822 have joined the three Law Colleges affiliated to the University. These are the figures for a University where the total number of students in the affiliated colleges is 30,805, of whom 18,500 reside in Calcutta alone.

So far as students of pure Arts and Science subjects, whether of the Intermediate or the Degree stages, are concerned, I find that a majority of them continue their studies, not because they feel a call, but because neither they nor their guardians have thought of anything better to do. They follow the lure of the beaten track and drift from schools to the Intermediate and thence to the Degree classes from sheer inertia. Such a state of things cannot conduce to the highest development of the special gifts of a large number of students and this can only be set right by opening up fresh avenues for their activities and giving them a lead and a vocational guidance quite early in life.

We are all aware of the restricted chances which exist for our graduates. The number of unemployed graduates is yearly increasing and this is not solely due to the present crisis. No economic prosperity is likely to absorb all our graduates. I do not know if, in the manner of Continental Universities, we will have to limit the number of admissions of students, but certainly something should be done for picking out the most suitable students for higher and cultural education. While on the one hand those of our students who are not fit for cultural education should resolutely set themselves to the task, occasionally unpleasant, of learning what has been characterised as the mechanical vocations of life, we on our side must be prepared to meet them half way by providing adequate and efficient faculties for vocational training. This I regard as the most immediate problem of the University.

I do not wish to suggest revolutionary changes which would upset the balance of our educational life, but, I cannot help emphasizing the need for drastic measures to save our educational activities in this province from utter ineffectuality. Whether the cost of higher education should be raised or the numbers restricted is a matter for the authorities to decide, but I make bold to dare criticism by saying that the present diffusion of higher education, with the results that it has been giving, should be regulated and, if necessary, limited. I do not for a moment mean that the masses of our province should be deprived of education but I want to make clear the distinction that lies between the problem of literacy and that of higher education and culture. Demagogic demands for higher education for the masses in the present stage of our social development must be counteracted by a sane and well-considered educational policy answering the immediate needs of the moment. No less a person than Rabindranath Tagore, who cannot be suspected of class prejudices, in his inaugural University lecture at which I had the honour to preside, advocated what, in his poetic language, he called the narrowing of the meshes in our educational net if we really wish to capture a rich booty. In my Convocation address of last year I had suggested, and I take the liberty of doing so again, that Government should not attach undue importance to examination results as essential qualifications for entering service, but institute a board where physical fitness, strength of character, personality and mental agility might be regarded as tests of proficiency. This change in attitude it would be necessary to well advertise in order to deter parents from forcing their children to follow an ineffectual academic path. In schools, too, I would strongly urge that prizes and medals should not be given only to those who obtain high marks in studies and for meek conduct, but marks should also be awarded for scouting, sports, debating contests, and games which teach the value of team-work.

Address to Lady Graduates.

This year I would like to break the tradition by addressing not the graduates generally, but the women graduates of our University.

Calcutta is the birth-place of the earliest educational and social reforms inaugurated more than a century ago for the advancement of women. Our University produced its first women graduates before the first provincial University of India had laid its foundation stone. In 1883 the Hon'ble Mr. H. J. Reynolds, one of my predecessors, congratulated the University because it counted two of your sex amongst its graduates in Arts. In 1933 I had the pleasure of admitting 140 of you to Degrees in Arts, Science, Teaching and Medicine. The number of women candidates at the Matriculation Examination rose from 116 in 1920, to 847 in 1933. No less than 803 of you are receiving education at the different colleges of Calcutta to-day. You are new participating in all branches of activities and it is my earnest desire that more of you will help me and future Vice-Chancellors with your advice as members of the Senate and the Faculties.

Times are changing rapidly. The impact of western culture is upsetting the old customs and the social institutions of our people, the rigours of the *purdah* and caste restrictions are disappearing and the marriageable age of girls has been raised. I find around me unmistakable signs of strengthening of public opinion in favour of widow-remarriage. Your growing social emancipation has put new problems before us, but one thing to my mind is certain, that the majority of your sex will find the sphere of activity limited by their homes and it is only a few among you who will be seeking employment in the public or technical services. Therefore it is imperative that your education should be of such a nature as to enable you to fulfil your obligations in the home to which such high value is attached by Indian tradition. It should be our bounden duty, now that the movement is young, to find useful outlets for your intellectual curiosity. In the light of experience gained in this country and elsewhere, we have seriously to consider the special kind of education which would be best suited for you in conformity with your habits and traditions, the requirements of your health and happiness. We could supply you with a new curricula, but we have not the means of according to you separate educational institutions as yet. Hence it is that we are faced with the **Problem of Co-education** which has so many passionate advocates and antagonists. Co-education argues a free association of our young men and women in schools and colleges, which has not yet been permitted in their social relations outside the class room. It is still a plant of foreign growth which has not sufficiently acclimatised itself to its new environments, but the time is fast approaching when society is bound to sanction a certain amount of freedom of association which will undoubtedly develop new social relations between the sexes. In our

University, co-education in the Post-Graduate Department is already an established fact, though it is not a universally accepted principle in the stage of graduation except in the Medical Colleges. At the High School stage we have in certain cases adopted the device of holding girls' classes in boys' schools in the mornings, a makeshift arrangement which is probably the best during the transition period and under the present financial condition of the country. Our young men from whom I expect much and whose tact and justice in their domestic relations I so admire, will I am sure prove equal to the graceful but difficult art of chivalry and gallantry in the western sense of the term. Though co-education has been adopted by some of the colleges, it appears to me that for the present the real solution would be to start, as soon as possible, a large number of schools and colleges for you and to raise some of the high schools for girls to the status of colleges.

Amidst the conflicting currents the drift of which it is difficult to foresee, there is one perceptible strain in the stream, one undeviated purpose slowly evolving from the present, and that is the unshackling of the womanhood of India from the chains of the past. Here the aspirations of all communities ought to be one; here the claims of climate, religion and social authority should be foregone in the unity of an undivided aim. It is to this future that I invite you to look, to this hope to turn for consolation, to this goal to concentrate your efforts. In the future you will play an increasingly important part in social life, in progress and the transformation of our ideals. You will indeed be the executives of our ideas of health, hygiene, social advancement and political development. Such steps as we take now will bear fruit in times to come and therefore it is the duty of our leaders, men and specially women, amongst whom I hope to see you soon, to take a forward step with a full sense of responsibility and with the knowledge that whatever we do to-day will guide the welfare and happiness of generations to come.

STUDENTS' COMMON ROOM
P.G.A.

INDIA'S FOREIGN TRADE

By NALINIRANJAN SARKAR
Calcutta

AT a time when economic nationalism appears to be the dominant commercial policy the world over, a study devoted to the foreign trade of any country should be of peculiar significance. Even to-day, the importance of international trade, however restricted, in the economic well-being of a country cannot be gainsaid. And so far as India is concerned, I feel that her economic prosperity depends very largely upon her foreign trade, and if India were somehow shut out from the world market either as consumers of her products or as sources of her requirements of foreign goods, the general economic condition of this country would have been very gravely affected. By this I do not mean to say that foreign trade is the *sine qua non* of a country's prosperity. The absence of a large and increasing foreign trade should not necessarily signify economic backwardness. The natural resources of a country may be so varied and abundant, its economy may be so planned that it may afford to be comparatively indifferent to foreign trade and yet be highly advanced and prosperous. The United States of America, until recently, was a well-known example. Many European countries had a larger volume of foreign trade and indeed a much larger *per capita* trade, and yet they were not half so prosperous as the great American republic. Hence we require to be warned against the easy assumptions from mere trade figures. But at the same time one has to remember that a country with a dense population and limited natural resources must depend on a steady and growing foreign trade for its mere existence. Another country if it is an international debtor and has to make large payments abroad, cannot help developing a prosperous foreign trade in order to produce a favourable trade balance year after year. Post-War Germany under the burden of Reparations and War-debts was confronted with such a grim situation which is not ended yet. India has also large foreign obligations to meet and this makes it necessary on her part to maintain a favourable balance in her foreign trade.

Yet so few of us realise that this great dependence upon foreign trade is a phenomenon of comparatively recent growth. Hardly sixty-five years ago, in the quinquennium 1864-65 to 1868-69 the total foreign trade of India in merchandise was valued at eighty-eight crores, composed of about thirty-two crores of imports and fifty-six crores of exports. In the pre-War year 1913-14 the imports were 183 crores and exports 249 crores. In the year preceding the depression, 1928-29, the imports of merchandise were valued at 263 crores and exports at 339 crores, that is, a total foreign trade in merchandise valued at 602 crores. Compared with the quinquennial average sixty years ago, the imports increased over eight-fold, exports over six-fold and the total trade nearly seven-fold.

It is interesting to inquire into the main cause of this phenomenal development. It should be obvious that the period we have chosen synchronised with an era of intense economic activity in Europe. The progress of mechanical inventions and their application to the production of goods in Europe and, especially, in England increased their total quantity, lessened their costs and enlarged their effective market range. Industrial Europe required raw materials, and India produced a large variety of them in abundance. Naturally, Indian cotton, oil seeds, jute and hides and skins poured into the factories of Europe.

The exports of Indian commodities placed in the hands of their producers a new purchasing power which they utilised for buying imported manufactured commodities. No doubt the cheaply produced, machine-made articles of the West overwhelmed the ancient Indian hand-made goods ; but to some at least the rising demand for raw materials brought with it added prosperity. Contact with the West, and with the Government and the foreign commercial community in the country developed new tastes in the people and brought about new demands for the satisfaction of which imported goods were necessary. The whole system of Government, its policy and actions were also laid down in such a way as to encourage the use of imported manufactured commodities.

By far the most potent cause of the great strides in the development of India's foreign trade was undeniably the revolution in methods of transport. The development of steamships brought India nearer to Europe. The development of railways in India enabled the products grown in the vast interiors to be transported to the great ports for shipment to foreign countries, and foreign manufactured goods arriving at the ports to be distributed cheaply and quickly over wide inland markets.

There is yet another very important factor whose effects upon India's economy and her foreign trade is very often overlooked. I mean the cutting of the Suez Canal in 1869. The effect of the opening of the Canal, as measured in mere distance, was to shorten the voyage from and to Indian ports by about four thousand miles, or over a fortnight's steaming for the fastest vessel of those days. It had a tremendous influence upon the character and direction of our trade. The Canal gave a strong impetus to the export of Indian produce to Europe, particularly to Mediterranean ports. Between 1870 and 1880 these Mediterranean ports began to purchase directly from India. The change, however, was gradual, since an old established commercial centre possesses a great power of resistance to any shifting of its traffic, and the United Kingdom even now enjoys considerable re-export trade in Indian commodities to Western Europe. India's trade with such ports and Naples, Genoa and Marseilles developed rapidly and, with the piercing of the Alps, still greater areas in Central Europe were brought into larger and stronger trade relations with India.

A glance at the Indian trade figures discloses the steady and uninterrupted growth of both exports and imports. Till the year 1899 the increase was fairly well maintained at a steady pace. During the fifteen years 1899-1914 both exports and imports shot up at a tremendous rate. Whereas during the preceding twenty years exports rose on an average by nearly 28 crores and imports by 24 crores, during these fifteen years exports expanded on an average by as much as 58 crores and imports by 45 crores. This was followed by the War period of comparative stagnation and another period of booming trade in 1919-1924, during which quinquennium the average value of exports rose by about 80 crores or 33% and imports by about 108 crores or 68%. During the next quinquennium both exports and imports more or less maintained their position, but with the onset of the depression in 1929, heavy shrinkage was recorded in both the value and volume of our foreign trade, both exports and imports of merchandise having declined considerably, as was only to be expected. But the fall has not been equally shared, and the reduction in exports, however, tended to be slightly more marked than the reduction in imports.

NATURE AND COMPOSITION OF INDIA'S FOREIGN TRADE

(i) *Export Trade*

It is interesting to analyse the nature and composition of India's foreign trade. Let us take the export.

It is well known that it consists mainly of raw materials and food grains, but, comparatively speaking, there is discernible a distinct tendency for the percentage of exports of manufactures to increase except in the case of certain articles like cotton yarns and manufactures. However, even now the great bulk of exports consists of primary products.

Before the War over 75% of India's exports consisted of food, drink and tobacco and raw materials or articles mainly unmanufactured and only about one-quarter of it was represented by manufactured articles. The War, by cutting away competing European sources of supply from many Asiatic and African markets, gave some Indian industries a great impetus. There was, besides, the increased demand for manufactures like jute goods which registered a great increase as a direct result of the War. Cotton, leather and steel industries also experienced more prosperous conditions due to the same causes. The export of manufactured goods rose from 22·4 per cent. in 1913-14 to 36·6 per cent. in 1918-19. It is significant however to point out that many other Empire countries recorded larger increases, especially Canada and South Africa.

If it had not been for restrictions imposed on export finance by Government control and the strict regulation of the sale of Council Bills, the shortage of shipping freight and the disorganisation of our internal transport system, especially the railways, India would have reaped greater advantages from the new demand and the disappearance of foreign competition from her export markets.

In spite of this War-time improvement the salient features of India's export trade remained unaltered. During the year 1928-29 about 72 per cent. of our export trade consisted of raw materials and food-stuffs.. In the year 1932-33 export of manufactured articles were about 29 per cent. of the total exports, about 70 per cent. being raw materials and food-stuffs. The increase in the proportion of the former is mainly attributable to the fact that exports of metals, ferrous or non-ferrous, has more than maintained its percentage and that a welcome tendency is discernible to export hides and skins more largely in the tanned and dressed condition than in the raw state.

Jute and cotton are our most important commodities of export. The value of exports of raw and manufactured jute rose from the pre-War average of 42 crores to 53 crores during the War. The post-War average has been about 63 crores. Similarly the value of cotton and manufactures thereof averaged about 45 crores before the War and were about the same during the War ; but during the post-War period it was about 83 crores, due mainly to the tremendous increase in the exports of raw cotton. During the last few years, however, the value of exports of raw cotton and cotton manufactures has fallen steeply, chiefly due to fall in prices, but largely also on account of the reduced exports of raw cotton. It is very significant that while the foreign demand for Indian raw cotton in 1931-32 was approximately the same as during the pre-War quinquennial average, in the year 1932-33 it fell well below that. Many of our oriental. customers, especially our greatest customer, Japan, have, it seems, been rapidly changing over to American cotton. It may have been partly due to the comparatively high parity of Indian cotton that has been evident during the last 3 years. The steeper decline in the exports of Indian cotton last year was, however, brought about by the boycott of Indian cotton by Japanese spinners as a retaliation against the imposition of high tariffs on imports of non-British piecegoods into India.

The dependence of India's export trade so preponderatingly upon the two commodities, cotton and jute and their manufactures, is perhaps dimly known to us; but it is hardly realised that in the pre-depression year 1928-29, they accounted for nearly one-half of the value of our total exports of merchandise and in the year 1932-33 to over 42 per cent. If we include with cotton and jute two other commodities, Burma rice and tea, we will have accounted for nearly two-thirds of the value of our export trade. One cannot consider this preponderating dependence upon a few commodities as a very healthy sign of our export trade, and we are already experiencing the danger of such a situation; our price-level has marked the greatest fall among all agricultural countries and our trade balance also has declined more than that of most other countries. We may further say that though the export of these primary commodities has contributed to the national wealth of India by turning out increased trade balance in past years, it has, on the other hand, retarded the industrialization of India. While India's exports of raw jute, raw hides and skins, oil-seeds and cotton have built up the prosperity of the Dundee jute-manufacturing industry, the leather industry in U. K., U.S.A. and Germany, the oil-mill industry in France and elsewhere, and of the cotton-mill industry of Japan, India herself has not been able to take adequate advantage of her raw material resources chiefly on account of the competition offered by the foreign concerns. Besides, the production of these export commodities has, it would seem, retarded the production of food-grains, which has not kept pace either with the increase in population or expansion of exports. Even in regard to our existing exports, the position of some is being weakened by the growing competition of other sources of supply in the international market. In the light of these circumstances it need hardly be stressed that in the interests of greater stability and resistance to adverse world influences, it would be distinctly to the advantage of this country to establish our export trade on a wider basis by increasing the number of commodities that enter into it and by expanding the volume of those which have great potentialities, but still belong to the category of minor importance.

(ii) *Import Trade*

The import trade of India also developed rapidly. In the year 1860-61 it was valued at the insignificant figure of 23·5 crores, by 1900-01 it had grown to 81 crores. During the next thirteen years it more than doubled and was valued at over 191 crores in the year preceding the War. During the War it averaged about 148 crores. In the year 1920-21, it rose to 398 crores, since when there has been a pronounced decline in value and to some extent in quantities. In 1921-22 it had declined to 353 crores, and continued to do so more or less steadily until it reached the abnormally low figure of 133 crores in the year 1932-33. That our import trade should have shrunk to nearly one-half during four years is a striking commentary on the severity of the economic depression in India and the great decline in the purchasing power of the country.

In strong contrast with the export trade the preponderating proportion of our imports consists of manufactured commodities. Before the War it was as high as 80 per cent. and though during the War on account of the difficulty of importing goods it showed a decline, the post-War developments have again led to the proportionate increase in the import of manufactured goods. In recent years, however, there is evident a healthy but faint tendency for it to come down. By 1928-29 it had been reduced to about 72 per cent. and it was almost the same in 1932-33. Although any very marked decline cannot be expected in the immediate future the percentage of manufactured imports must tend to decrease as Indian industries develop. Significant also is the fact that the proportion of imports of raw materials is also rising. Whereas before the War it was just under 7 per cent., by 1928-29 it has risen to about 8 per cent. During the years 1931-33 it has been maintained at slightly over double the proportion.

Cotton and cotton goods hold the front place on the import side, although the percentage proportion to total imports has declined from the quinquennial pre-War average of 36 per cent. to about 27 per cent. in 1928-29 and 25·5 per cent. in the year 1932-33. The development of a large cotton-mill industry is largely responsible for this change. With the return of normal conditions and given time for the industry to reorganise and improve itself, one may safely predict that within another ten years the import of cotton piece-goods will have declined to about half its present level. India's import of raw cotton consists mainly of superior staples ; with the increase in the irrigated areas under cotton cultivation and larger attention to the growing of better-quality cotton there is every reason to hope for a substantial reduction in the import of raw cotton. On the other hand the present tendency is for Indian mills to extend the use of superior cotton more rapidly than the cultivators are taking to the growing of longer-staple cotton. The improvement of the entire outlook in regard to cotton mills in these circumstances depend on simultaneous endeavours to increase the export of short-staple cotton and expend the cultivation of long-staple cotton in India.

India's imports of sugar, which, not long ago, held the second place after piece-goods, have been declining rapidly in quantity and value. The development of an Indian industry is the primary reason, and now that it has been granted protection for a sufficiently long period, it is only natural to expect the imports to decline. In fact figures already disclose how actively this tendency has already begun to operate. A large number of sugar mills has already been established, while more are under construction. I anticipate that within the next five years at the latest, sugar will disappear almost completely from our list of imports.

The sugar trade has had a remarkable and chequered history. Accustomed so long to consume foreign sugar it may be difficult for us to realise that up to about 1885, India was a net exporter of sugar. After that date European countries started developing beet sugar industry by state assistance in the form of bounties on exports and to dump it into India at ridiculous prices. Countervailing duties were imposed in India and finally at the Brussels Conference of 1901 European Governments agreed to give up bounties on production or export and Indian import duties were repealed. This gave the chance to Mauritius to rapidly expand her exports to India. Incidentally, it may be mentioned that sugarcane in Mauritius was grown very largely with the help of Indian labour. At this time Java came on the scene. Shut out from the Japanese market by tariffs and from the great American market by the preferential treatment given to Cuban and Philippine sugar, Java sugar flooded the Indian market. The rapid gains she made and the predominant position she came to accupy in

India's imports of sugar within the short space of about six years is exceedingly remarkable. The decline in her trade during the next six years is likely to be equally striking.

India's imports of machinery and mill-work also claim our attention at this stage, for they provide a reliable index to the progressive industrialization of the country. In recent years, there has been a marked increase in the imports of cotton textile machinery, and machineries for sugar manufactures. It is true that for still many years to come India will have to depend on foreign countries for her machinery requirements, particularly in respect of the larger machines, as some types of smaller machines are being manufactured within the country with a promise of successfully replacing foreign machines. However, the requirements of India and the stage of industrial development she has already reached demand that a serious and organised effort should be made to manufacture even some of the larger machineries which are now imported into this country.

Direction of India's Foreign Trade

When we come to consider the direction of India's foreign trade we find that whereas on the import side the United Kingdom and Europe generally have dominated the situation, our export trade has been distributed over a much larger number of countries although the United Kingdom is undoubtedly India's biggest customer.

The most outstanding feature of the direction of our import trade is the steady reduction in the share of the United Kingdom. Whereas in 1913-14 it was as high as 64·1 per cent. by 1932-33 it had come down to 36·8 per cent. This is mainly attributable to the increased direct trade activities with countries like America, Germany, France, etc., but more to the determined and successful attempt made by countries like Germany and Japan to develop export industries. Germany was first in the field and achieved remarkable success between 1900 and 1914, and captured 6·9 per cent. of Indian imports by 1913-14, whereas at the close of the last century she had a share of only 2·4 per cent. America followed and was able to raise her share from 2·6 per cent. in 1913-14 to 8·5 per cent. in 1932-33. But the most magnificent success was achieved by Japan. Whereas in the beginning of the century imports from Japan were almost negligible, by 1913-14 she had come to occupy the fourth place with 2·6 per cent. In 1932-33 she was easily the second greatest source of Indian imports with a share of 15·4 per cent.; Java which figured prominently in our import trade on account of one commodity, sugar, is fast disappearing from the country. Belgium has been steady, while Italy has been slowly and very steadily climbing up.

The export trade also disclosed a tendency towards diversion away from the United Kingdom even before the War. At the beginning of the present century about 29 per cent. of our exports were destined for U. K. By the year 1913-14 her share had been reduced to 23·4 per cent. Other countries of the world correspondingly increased their percentage share, especially Germany, France and Japan. Germany rose from the third place in 1900 to the second place in 1914, and Japan from the sixth to the third place.

The War, by cutting away a large number of European countries from Indian trade diverted for a time an increasing volume of export to the United Kingdom and countries like Japan and the U.S.A. The United Kingdom increased her share by as much as 6 per cent. during the five years 1913-14 to 1918-19, and whereas Germany and Belgium were knocked off, Japan and the United States stepped into the breach.

After the War the United Kingdom again sank back ; Germany re-appeared but America and Japan not only remained but also carefully nursed their trade with India. During the last four years, however, the share of the United Kingdom had tended to rise but I am not quite sure whether as a result of the Ottawa Agreement she would take a larger proportion of our exports in the future. Germany's interest in our export products has waned, compared with the pre-War period and so has the share of the United States. But Japan is certainly maintaining if not increasing her share. In the year 1913-14 she occupied the third place in our export rade. In 1932-33 she was easily the second with the U. K. at the top.

INDIA'S SHARE IN THE WORLD TRADE

Let us now look at India's trade in the wider perspective of world trade. Unfortunately available figures do not carry us very far back. In 1929 India's share of world's import trade was 2·54 per cent. and curiously enough it was practically the same in 1932. On the other hand it is rather significant to note that whereas our share in the world's import trade has remained practically unaltered, our share of the world's export trade has declined from 3·54 per cent. in 1929 to 2·79 per cent. in 1932. While the total world imports declined by about 60 per cent. between 1929 and 1932 the import trade of India registered a fall of very nearly the same extent; but in the matter of export whereas world export shrank by about 64 per cent. India's export registered a fall of nearly 70 per cent. No other important country in the Empire has disclosed such a precipitous shrinkage in exports.

FOREIGN TRADE AND INDIA'S EXTERNAL DEBTS

The above review of India's foreign trade does not surely present a very happy picture of India's position in the world economy. While it is admitted that foreign trade to-day is profitable to India and for the present at least advantageous to our economic well-being, from another standpoint it becomes necessary, imperatively necessary. India, as I have said before, is a debtor country. She has immense foreign obligations to discharge in the shape of interest on Government borrowings abroad, interest on foreign investments in India, pensions, salaries, etc. India has also to pay fairly large amounts of money every year for what are known as "Invisible imports." To this category would belong payments made for services rendered by foreign shipping, banking and insurance. In the case of India, which has no exchange bank of her own and very little shipping or marine insurance interests, these disbursements represent an increasingly large stream of payments abroad. The annual incidence of these have been estimated at about 100 crores of rupees. It means that India must have a net balance of trade, of excess of exports of merchandise over imports, equal to at least this amount in order that she may not default to her foreign creditors and may maintain her credit abroad unimpaired. I am not concerned here with the ethics or economic justice of India's foreign liabilities—how they came to be incurred, the terms, the nature of obligations involved in them, etc. Neither do I think it necessary here to enter the contentious ground of whether foreign trade will be equally necessary or will remain equally profitable in the future. I dare say the development of India in the direction of greater economic self-sufficiency might diminish the importance of foreign trade; but at the same time it should be realised that this very economic process will develop a demand for new goods of a kind for which again India will have to rely on foreign sources of supply. I mean capital goods.

During the last four years India's export surplus has tended to shrink dangerously and India has been forced to export gold, thanks to the continuance of an unwise currency and exchange policy which has put a premium on imports and heaped obstacles in the path of the development of our export trade. It is needless to say that we cannot go on exporting gold for ever, and sooner or later we must revert to the only wise method of meeting our foreign obligations, namely, by developing an adequate surplus of exports over imports.

SCOPE FOR EXPANSION

I have already pointed out that in comparison with many other countries the foreign trade of India is not quite so extensive as it might be and that takes me to the consideration of the question of the scope for its further development. Our foreign trade is practically confined to a few countries which between them account for a preponderating proportion of our trade, either as the destination of our exports or as the source of our imports. While this feature may be advantageous in a certain sense, the danger of putting too many eggs into a few baskets should be obvious. It would mean that economic troubles in a few countries would greatly upset our trade. To minimise the reactions of adverse economic events upon our trade, to smooth our fluctuations and to be assured of a steadier trend of foreign trade, it is necessary that we should enlarge our circle of customers and extend the area of trade. (Widening the basis of trade is also an important method of helping its developments.) On the other hand, recent tariff developments in India would militate against it. India has been drawn tighter into the imperial preferential net and as a consequence been forced to discriminate fiscally against a large group of countries. I do not mean to say that preferential agreements cannot bring any advantage to India, but I do not feel that if they tend to make the non-Empire countries less keen on buying from us, the ultimate results are bound to be damaging to India's trade. In fact, taking a short-period view of the Ottawa Agreement on the foreign trade of India, it has to be admitted that India has not received much benefit from it. As far as the trade figures for 11 months from January to November 1933 indicate, there has been little addition to the inter-Imperial trade of India. During this period the British Empire shared 45·8 per cent. of our total export trade in 1932 and 44·1 per cent. in 1933. Hence there has been a net shrinkage in India's inter-Imperial export trade. If again we take U. K. separately we find that during the same period her percentage share in our export trade has advanced from 27·4 in 1932 to 29·3 in 1933, while the share of the rest of the Empire has shrunk from 18·4 per cent. to 17·8 per cent. Thus we find that while we have gained from U. K. we have lost in our trade with other Empire countries. In fact, there has taken place only a diversion of our export trade within the Empire. In our import trade on the other hand the percentage share of the Empire has advanced from 44·4 to 47·9 and that of U. K. from 36·1 to 40·8, while the share of foreign countries has fallen from 55·6 per cent. to 52·1 per cent. It thus appears that the Empire as a whole has substantially benefited in our import trade at the cost of foreign countries. An agreeable contrast is, however, presented by the percentage share of foreign countries in our export trade. Their off-take has advanced from 54·2 per cent. in 1932 to 55·9 per cent. in 1933. It seems, therefore, that had there been no Ottawa Agreement and no discrimination against other countries the volume of India's export trade would have increased even more.

The theory of trade development by tariff agreements may be considered sound; but when they are governed mainly by political boundaries and imperial policies, and not so much by economic considerations, their nature is vitiated and their possibility for doing good greatly diminished.

The only trade agreement so far concluded on purely business grounds is the recent Indo-Japanese agreements ; but it is strange to think that such an agreement did not suggest itself to the Government until the consequences of the Imperial agreements had so disturbed our relations with Japan as to threaten our trade with her. It is however gratifying to think that two such mutually great customers like India and Japan were not driven further apart as a result of India's closer imperial trade associations. The Indo-Japanese Trade Agreement, it is generally admitted, will be of assistance to our trade, and will assure to it a definite market in Japan, in return for similar concessions which Japan's trade will enjoy in the Indian market, though it should be pointed out that the Agreement will not ensure full protection to the Indian industries against the competition of Japan. It is at the same time the recognition of a great economic fact that India's trade relations are more extensive than the Empire and it marks the establishment of a valuable economic precedent. In fact some of her greatest customers are outside it. While England realised her position in this particular aspect as regards her own foreign trade and followed up the Ottawa Agreements with Empire countries by entering into trade pacts with a series of her non-Empire customers, such as Denmark, Argentine, Norway, Sweden and Germany no attempt was made to readjust India's trade relations with non-Empire countries in the light of her Ottawa undertaking. The Government did not even realise that a comprehensive reconsideration of India's foreign trade contacts would be necessary. The reason was that whereas development of trade by agreement was adopted by England deliberately as part of her economic policy, India walked into it unprepared, without even being fully aware of the complete economic reaction of her policy ; one might almost say that she was pushed into it by her Imperial confederates. It was never contemplated by our Government nor even by our legislators that if it was possible to develop our trade by contracting agreements with Empire countries it should be equally possible to do so by entering into trade pacts with some at least of the non-Empire countries.

The Indo-Japanese agreement is in that respect an eye-opener and an economic event of great significance. This method requires development and extension over the entire field of our foreign trade. It is the logical result of Ottawa. We must, therefore, immediately re-examine in detail the trade relations of India in the light of our Ottawa commitments and explore the possibilities of either mitigating their adverse reactions upon our trade with non-Empire countries or even of extending our trade with them by means of corrective or supplementary agreements with countries like America, Belgium, France, Italy, Germany and China. By suggesting this I should not be understood to approve of or bless the Ottawa policy ; all I mean is that given the existence of Ottawa trade policy, re-alignment of policy becomes necessary to protect our trade with non-Empire countries by negotiating further agreements, even as England and other Dominions have been wise and careful enough to do.

The trend of international foreign trade policy is in the direction of regional groupings, and is in the immediate future the course of world trade will be greatly influenced by agreements. It is for India, therefore, to investigate deeply into the possibilities of trade development in all directions. The history, development and changes in our trade in each commodity with each country should be carefully analysed and studied, with a view to find out the exact measure and directions in which our foreign trade has been growing, the particular condition of trade in each of our principal markets, the competition encountered by our chief commodities, etc. Almost all the important articles of export from India are at present confronted with competition with other sources of supply which threaten to displace our exports in one or other of the various foreign markets. The problem arising out of these circumstances is growing more serious from day to day and a satisfactory solution of this is necessary not only to maintain the stability of the particular branches of trade but also to sustain the economic advantage which the country now obtains from her foreign trade. Even in regard to jute, which is looked upon as a monopoly product, we cannot confidently rely on its continued prosperity in future. The fact that jute is used as a universal packing medium may lead one to believe that the trade in the fibre jute goods will look up again with the lifting of the present depression and may even expand with the restoration of the world trade to its normal conditions. Such a probability, however, has now to be seriously discounted owing to the appearance of the use of certain synthetic containers and mechanical devices for bulk handling of goods which threaten to displace the use of jute from particular branches of trade. The conditions of jute trade now demand a close vigilance over the circumstances which may affect the comparative cost of jute manufactures and other synthetic containers. To the extent a permanent displacement of jute on grounds of economy may be apprehended ahead, it will be necessary to maintain the present volume of production and exports of the fibre as well as to save the local jute industry from a serious dislocation, to explore new markets for jute and also to find new uses for it in countries to which the fibre is already known. By such means alone would it be possible for us to successfully avert the economic crisis which a loss of our jute trade may otherwise entail.

In regard to cotton, again, the trade cannot be said to be placed on a stable footing, by successful termination of the Indo-Japanese agreement. The fact that India has a large exportable surplus from her annual yields of cotton of which no more than 50 per cent. can possibly be consumed by her own mills at present and that for the disposal of the surplus we have to depend on a single country, is an unmistakable index of the weakness of our trade in cotton. Besides, the agreement itself is terminable after a specified period. The case of cotton thus presents a serious problem in connection with India's foreign trade suggesting the need for widening its markets abroad. The recent Bombay-Lancashire Agreement which reiterated the assurance given by the Ottawa Agreement regarding larger consumption of Indian cotton in Lancashire, offers a new scope for the expansion of the exports of Indian cotton, though the potentiality of this scope will depend largely on how far the assurances are given practical effect by the millowners in Great Britain. Closely allied to this problem of the export of Indian cotton is the fact that India, despite her being a producing country, has got to import considerable amount of foreign long-stapled cotton and that her requirements of such cotton are likely to increase more and more in future as the newly constructed mills are being equipped to manufacture finer counts. The entire problem of cotton is required to be considered in the light of the possibility of growing long-stapled cotton in India with a view to dispense with the imports thereof and the possibility of both widening the channels of India's export of short-stapled cotton and of a larger consumption of such cotton by the Indian mills.

Even the case of tea provides cause for anxiety, despite the fact that more than 80 per cent. of India's exports of tea goes to the United Kingdom and that Indian tea enjoys a preference in the latter country under the Ottawa Agreement. India's most formidable competitor in respect of the supply of tea of superior quality is Ceylon which enjoys identical advantages under the Ottawa Agreement as India. It is significant that for some years before the ratification of the said agreement Ceylon had been stealing a march on India, increasing its export of tea by 23 per cent. between 1924 and 1929 against an increase of only 10 per cent. in the case of Indian tea. Since then the Export Restriction Scheme has imposed a definite limit on the scope of India's export of tea as of other producing countries, but the maintenance of the quota allowed to India cannot be viewed as altogether immune from difficulties, especially in view of the fact that there are some forces at work in certain countries on the continent of Europe which are calculated to restrict the consumption of tea. India will thus be required to make more organised effort to maintain her foreign markets for tea in future than have been done hitherto.

Similar problems confront our exports of hides and skins and oilseeds which have to compete with other sources of supply in the international market. These instances effectively point out that in the interests of maintaining our foreign trade, we shall have to watch its trend as well as the reactions of all factors likely to bear any effect on it with the utmost care and devise steps to cope with such hindrance as may present itself from time to time. Close attention is necessary to watch the course of our foreign trade in all its directions. The responsibility in this regard should primarily devolve upon the Government as private individual efforts cannot possibly cope with this enormous task. If at any time we found that it was declining in any particular direction immediate action should be taken to investigate its causes and arrest the fall. If a diminution in the trade becomes inevitable we should immediately address ourselves to the task of restoring the deficiency by seeking compensatory expansion in other directions.

A mere annual survey of the sum-total of our trade, however detailed, cannot be fully adequate for the purpose, the more so because it is published long after the event. We want an organization, a live organization of the Government like the British Department of Overseas Trade, that will explore possibilities and directions of development by keeping a vigilant watch over the requirements of other countries to ascertain their present sources of supply and also whether India can possibly meet them.

Conditions in international trade are so highly involved and competitive, especially as a result of trade alliances and traffic changes, that we need a body of men with expert and specialised knowledge who will devote their exclusive attention to the important subject of our foreign trade. A beginning has been made by appointing Trade Commissioners in London and in Hamburg. They should be followed up immediately by opening similar agencies in other European trade centres in America, Japan and the Middle East. Simultaneously, the organization of the Department of Commercial Intelligence and Statistics and the Commerce Department would require to be greatly expanded and reorganised according to requirements. The economic experts who have been making a survey in this regard will, presumably, deal with these problems and it is to be hoped that they will make some valuable constructive suggestions and not dispose of the task by merely pointing out the difficulties involved.

METHODS OF DEVELOPMENT

I will now consider several fruitful pre-requisites for the development of our foreign trade. The more important among these which India urgently requires at this stage are the establishment of direct trade relations and the development of a suitable national banking organisation to finance the international trade of the country. As regards the former, it is a sad reflection that a very large part of India's foreign trade should still be carried on by foreigners and that Indians should have so little share in it. In the absence of direct trade connections with foreign nations, not only are we paying an unnecessary commission to foreign merchant houses which might otherwise remain within the country or come to us in the form of higher prices for export, or lower prices for imports, but we remain ignorant of the condition of trade prices, demand, etc., in other markets, an ignorance for which this country has to pay a heavy premium every year. We are to-day so entirely at the mercy of enterprising foreign businessmen that we are forced to sell to them or not sell at all. We have reached a stage in economic development when further progress can only be achieved by Indians opening direct trade relations with foreign countries. If individual merchants or firms cannot afford to do so, they should group together horizontally or vertically, or independent trading corporations should be formed to engage in foreign trade. It would be useful to take a leaf from Japan's book of trade experience. After a fairly long period of trading through foreign houses her businessmen began to open out abroad, and to-day the preponderating proportion of her purchases and sales abroad are made through their own associated houses.

Equally essential to our trade development is the establishment of our own banking and shipping organisations. There are of course many exchange banks in India which have been established by foreigners to finance the export and import trade of this country. There is thus no dearth of banking machineries as such, but the Indian businessmen do get but poor assistance from them. After all, you cannot expect foreign banking houses to help our traders as enthusiastically or liberally as they would help their own nationals. This fact, again, was realised by Japan very early. The Japanese Government went as far as to assist directly and financially Japanese exchange banks and offered them every kind of inducement and encouragement to open out in foreign countries. The phenomenal development of Japan's foreign trade is intimately related to the activities of the Yokohama Specie Bank and the Bank of Taiwan. Not only do they finance trade but they also supply accurate trade reports, information regarding trade openings, introductions, references, etc.

Indian businessmen should address themselves to this task. Either an Indian exchange bank should be established as an independent organisation with their support, or a group of existing Indian banks should unite to form an exchange banking organisation through which they will place all their business. Admittedly, there are difficulties involved in the task, but that can be no justifiable plea for postponing efforts to meet the requirement which is so urgent; and it cannot be too strongly emphasised that in either case the active assistance of the Government and the future Reserve Bank should be made available to the proposed Indian Exchange Bank.

Shipping is the handmaid of trade, and unless you develop your own merchant marine, trade expansion beyond a certain stage will always remain outside your reach. I do not mean to say that in the present state of world shipping it would be advisable immediately to embark upon a programme of merchant marine development ; but it must be kept constantly before our mind as the goal towards which we should be working. Hardly thirty years ago Japan had no merchant marine worth the name; to-day more than 50% of her foreign trade is carried in her own bottoms. It would of course be necessary to establish ourselves more firmly in our coastal trade before we venture out to secure a share in the foreign trade.

Incidentally, the development of foreign exchange banking and of shipping, facilitating the expansion of India's foreign trade, will provide a large scope for the employment of our educated youngmen. Foreign trade, by itself, offers a great scope. Indians, as I have already mentioned, participate to a very little extent in the foreign trade of the country as it is being carried on at present. The share of Bengalees is also almost negligible. But there is no reason why apart from acting as principals in the trade, our youngmen should not also engage themselves in many subsidiary occupations connected with foreign trade. Exchange broking, fire and marine insurance, and similar other lines are at present almost like a forbidden land to Indians and specially to Bengalees, while they also do not have a large share either in the distributing trade or in the movement of goods from the up-cuntry to Calcutta, destined to be exported to the foreign countries. I am definitely of opinion that if honest and sincere efforts were made, there would not be much difficulty in opening these channels of employment to the educated youths of the country.

NEED FOR PLANNING

Thus in our foreign trade no less than in other fields of our economic activities, we require a well-conceived plan of action. The need for such a plan in India is greater than in many other countries, not only by reason of India's extensive international trade relations but also because her foreign trade affects vitally her entire economic life. The force of circumstances which is diverting international trade from its ancient moorings and directing it into newer channels must ultimately compel India as much as any other country to adopt a definite plan in regard to her foreign trade, and the sooner she decides upon the particular plan most suitable to her conditions, the better can she avoid the perils which the impact of changed circumstances must entail. Almost all the commercially advanced countries of the present-day world have, in their anxiety to sustain or improve their national industrial systems, discarded the *laissez-faire* theory, and have been exercising control over imports, generally by means of tariffs, which are in some cases supplemented by quotas, prohibitions and the issue of licences authorising imports of specified articles. Fundamentally, all these devices are calculated to guide national production in particular directions, and it must not be overlooked that the prohibitive character of these measures necessarily leads to a restriction of international trade. India is no exception to the countries following these devices, and ere long she must be confronted with the situation arising from the steady diminution of the volume of international trade.

The question which necessarily arises in this connection as to the merits of these devices having a restrictive effect on international trade calls for no elaborate answer. In the world constituted as it is to-day either economically or politically, economic nationalism will, as far as one can see, still have the most effective influence over the policies of most of the countries. A reversion to free trade, is therefore to be regarded as out of question, whatever theoretical merits may be claimed for it according to the classical school that international trade is in essence only a territorial division of labour and must, therefore, be given a completely free scope to yield the maximum economic advantage to all the parties concerned. That being so, the question that would naturally suggest itself is whether an adherence to the present devices of controlling imports by restrictive measures like fiscal tariffs, would not react adversely in the end on the economic interests of the countries adopting these devices. The question impinges upon the allied problem of territorial advantages suggesting the advisability of national specialisation in particular lines of production. Though the disparity between the conditions of different countries in this regard is being gradually minimised by the advancement of scientific knowledge and the progress of the hitherto industrially backward countries, there can be no denying the fact that in respect of certain principal lines of production, a basic differential advantage must endure in favour of particular countries. Such advantage can be utilised to the benefit of mankind only by encouraging national specialisation on the basis of large-scale production. I need hardly point out that only a comprehensive plan of controlling international trade can secure a perfect division of specialised production among different countries of the world. However difficult it may appear to reach this goal in the face of the present tendencies of world trade, the need is now being increasingly felt of directing international trade in some well-defined productive channels to retard the prospect of its continuous shrinkage under the urge of economic nationalism.

Indeed, it is felt that a necessary preliminary to the attainment of this desired goal is the control of foreign trade on a national basis exercised not by the present restrictive devices of protective tariff but by the more positive methods of trade agreements between particular countries. Such trade agreements are essentially based on principle of territorial division of labour and will conduce to the planning of international trade. Unlike tariffs such agreements do not restrict the movement of goods ; instead, these provide a scope for large-scale exchange of goods on terms of the greatest advantage to the trading countries without threatening their respective industrial interests. What is most urgently required for the interests of world trade, or for the matter of that of countries which are affected by international trade, is the 'development' and not the 'restriction' of the international exchange of goods. In the words of an eminent economist, control of foreign trade is necessary "not for the purpose of bottling up each nation within its own frontiers in a mistaken belief that it is somehow possible to sell more than one buys, and to take advantage of the economies of large-scale production within a nationally restricted market, but instead, for the liberation of the vast productive energy which is now lying unused all over the world by creating a system of organised international exchange on a basis of mutual advantage and superseding tariffs and other restrictive devices by large-scale arrangements for the collective interchange of complementary products." Toward such an order of planned international trade the world is slowly but inevitably moving. In her commercial interests, India cannot afford to stand aside and leave her commerce entirely at the mercy of economic forces of the world. She must formulate a definte plan for her own commerce and industry, and then alone she will be in a position to best serve the interests of her own people as well as of the welfare of the world trade, for in a world of planned economy no country without a planned organisation is likely to succeed.

ECONOMIC SELF-SUFFICIENCY

Before I leave this point, I consider it necessary to make a brief reference to the theory of economic self-sufficiency. It is, as I have already pointed out, the latest economic by-product of the intense nationalism that developed particularly in the political confusion of the post-War world. The avowed object of this theory is the liberation of one's country from the disturbing complications arising out of international competition in the field of commerce and thereby making it economically independent and self-contained with the help of a system of planned economy. Though this ideal is guiding the economic policy of many countries in these days, it should be admitted, at the same time, that it has many limitations that every country has got to consider very seriously before it aspires after the realization of such an ideal. In the present-day world complete isolation of any country is not a practical proposition. Besides, isolation, if it is possible at all, is not to the best advantage of a country which is not fortunate enough to possess sufficient natural resources that are adequate to the economic requirements of the nation. Russia for instance, is rich in national resources and that is why she is reported to have achieved a certain measure of success in her famous Five-year Plan organized for making Russia economically self-sufficient. Yet it has to be said that she could not entirely do away with her foreign trade and in view of the commercial treaty recently concluded by her with U. S. A., it may be pointed out that though a country may reduce to the minimum her foreign trade by an organized plan of national economy, that minimum must needs be determined by her natural resources, nature of planning and political condition. For India it may be asserted that given sufficient time for her industries to fully develop and given a definite plan for foreign trade, she bids fair to attain a considerable degree of self-sufficiency in future. Till then, as I have already indicated, she will have to depend on her foreign trade, for the development of her industries, for meeting foreign obligations and for her general economic well-being.

CONCLUSION

I think, I have said enough to show how the foreign trade of India is of vital concern to her economic life. I have also referred to some of the grave issues which are involved in the problem of foreign trade with special reference to Indian conditions. In doing so I know that I have not endeavoured to furnish you with clear-cut and final conclusions on all the issues raised. My object was rather to impress on you the difficulties inherent in the subject and the necessity for clear thinking and careful investigations. No solution, no planning can be attempted in regard to a subject with such wide and obscure bearings unless it is based on a definite knowledge of all the relevant economic data. The subject is encyclopedic in its vastness. Every country with which India has any trade connections and each commodity that enters into our foreign trade will demand separate examination. The compilation of the necessary data would require intensive objective study and it constitutes a vast field of economic research to which I would request our economists and scholars to devote greater attention. It is your privilege to make a valuable contribution in this respect and I cannot make a better appeal to you than to request you to maintain the spirit of research even after you leave the University, so that you may continue to apply yourselves to these wider economic problems of the country with the diligence and assiduity that characterised your work at the University.*

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* An address delivered before the students of the Department of Economics, Calcutta University.

INTERNATIONAL EDUCATIONAL NOTES

By DR. TARAKNATH DAS, PH.D.
Switzerland

TURKEY

REORGANISATION and re-opening of the Turkish University at Istambul (Constantinople) is an incident of tremendous international importance. It means a revolution in higher education in Turkey and closer international cultural co-operation between Turkey and the rest of the world. In the past the Turkish University at Constantinople was not a first class institution ; and most of the Turkish scholars of distinction received their higher education in European and American Universities. This had some advantages and at the same time a great disadvantage that those scholars often failed to adjust themselves to the demands of the nation. This fact became apparent to the leaders of New Turkey, especially Mastapha Kemal Pasha, the father of the rejuvenated and modern Turkey. So about nineteen months ago, the Turkish Government requested the Government of Switzerland to lend an expert educator who would be able to act as an adviser to the Minister of Public Instruction, on the special problem of reforming the University at Istambul. Prof. Malche of Switzerland was sent to Istambul to undertake this work. After prolonged study he submitted a very careful report on the subject which was accepted by the Turkish authorities. The Turkish authorities were not slow to enforce the recommendations and asked Prof. Malche to supervise the delicate task of reorganising the University.

New Turkey under Mastapha Kemal Pasha does not adopt half measures. The authorities decided to have a thorough house-cleaning of the University at Istambul which was at best a moribund institution, inadequate to fulfil the demands of a progressive nation. "*On August 1st, 1933, therefore, the University was suppressed by law, and the faculty, numbering about one hundred, dismissed. Other instructors had therefore to be found, before the new University could be opened.*" This was a revolutionary measure.

In Turkey there was not many persons who could fulfil the obligations of professorship in a first class University and therefore Prof. Malche had to find suitable persons from other countries. According to a report recently published in the London *Times* no less than 35 German-Jewish professors who have international standing as authorities in their own fields of studies, but had to leave German Universities because of their Jewish origin, have been employed by the Turkish Government in the Istambul University.

In the Medical Faculty of this University a large number of German Jewish Professors have been appointed :—Dr. Phellippe Schevary of Hungarian birth but German by residence, who had been Professor of Pathological Anatomy at Frankfurt University, is to teach the same subject in the new university. *Dr. Rudolph Nissen, late Surgeon at the hospital of La Charite at Berlin, has become Professor of Surgery. He assisted Dr. Sauerbruch when that great surgeon was hurriedly summoned to London to operate on King George V in 1928. Niosen comes of Protestant parents, but one of his grandmothers was of Jewish stock.* Also Dr. Sauerbruch is taking a keen interest in the medical school of the new university and is expected to come over from time to time to act as adviser. Dr. Wilhelm Lepman from Berlin University has been appointed to the Chair of Gynecology ; Dr. Hugo Braun, late professor at Frankfurt University is teaching bacteriology, Dr. Julius Hirsch of Berlin, hygiene and Dr. Haus Winterstun, late professor at Breslau University, experimental physiology. Others who have been named to chairs are: Dr. Joseph Egershumer, another professor from Frankfort University, ophthalmology; Dr. Siegfried Obandoz, formerly a professor at Munich University, experimental pathology ; Dr. Vernon Lipsicz, ex-professor at Frankfurt University, biological chemistry; and Dr. Karl Lervental, late of Berlin, histology.

It may be added that many distinguished German-Jewish professors have been appointed in the departments of physics, mathematics, botany as well as agriculture. These professors have a stupendous work before them. They will have to teach through the medium of Turkish language and they do not know it and therefore will have to use interpreters. It is expected that after three years these professors must lecture in Turkish. German-Jewish professors will have to work hard and they will not be able to draw their salary on their past reputation ; because it has been decided by the educational authorities *that every professor, at the beginning of the academic year, will have to deliver a special address in which he will have to discuss the latest contributions of scientists of the world in his special field. These addresses will be published by the University and sent to all the Universities of the world. A professor in the new University in Istambul must keep abreast of the* *latest development of knowledge in his field of studies or he would lose his position.*

It may be added that the Turkish authorities have recently employed several German professors at Angora Agricultural Institute and at the new model hospital. These actions of the Turkish Government will have tremendous effect in cultural development of the people of Turkey. Furthermore it will afford opportunity to many distinguished educators to carry on their labour which will enrich the whole world.

New Turkey has no religious or racial fanaticism ; yet it must not be misunderstood that Turkey would encourage an unlimited number of foreign Jewish immigrants. Turkey does not wish to have a racial minority in her midst. It is interesting to note and refreshing to think that Turkey—an Asiatic State—has brought about a radical reform of a University within less than two years and with the aid of foreign experts. Some fifteen years ago the Sadler Commission reported for certain reforms in Calcutta University and alas, Bengal under the administration of British rulers has not been able to carry out these recommendations of a great British educator ! What is going on in the field of educational reforms in Turkey demonstrates the fact that Asiatic States administered by Asiatics can at times act more efficiently than western administrators. Educational reforms in Turkey may be an inspiration for Bengal's educational leaders.

FRANCE

> " France, which is justly proud of the originality and devotion of its scientists, has adopted a program by which it is hoped to insure that they will have competent successors and to encourage those who are fitted to dedicate themselves to scientific research.
>
> " The Ministry of Education has formulated a system by which students in the universities and workers in the laboratories may be assisted financially to test their talents in the field of research.
>
> " *Since the war a large number of well-equipped laboratories have been constructed or modernized and their equipment has been brought up to first rate standing in some measure through German reparations in kind. Among these are the laboratories of the normal school, of the College de France and the School of Physics and Chemistry, as well as numerous private institutions such as the Pasteur Institute, the Institute of Chemical and Physical Biology, the Radium Institute, the Oceanic Institute and the Optical Institute. These and scores of other research organizations provide an immense field for capable workers,*

and will guarantee a steady demand for the type of scientific searchers that the new State plan aims to develop.

"*For the moment the field of research has been divided into eight sections: Mathematical Sciences, Astronomical Sciences and Sciences of Statistics and Mechanics, Physical Sciences, Chemical Sciences, Biological Sciences, Natural Sciences, Historical and Philological Sciences, Social and Philosophical Sciences.*

" Candidates with aptitude in these various sections will be selected by the superior committee of research which has just been created. The members have been appointed for the first six sections by the French Academy of Sciences, for the seventh by the Academy of Inscriptions and Belles Lettres, and for the last by the Academy of Moral and Political Sciences, all aided by the Federation of Scientific Societies and by research workers' organizations.

" The committee will award scholarships and gradually eliminate all but the most apt of those seeking research posts. The youngest candidates will be eligible to "research scholarships," lasting one year and renewable four times. The best candidates of this initial group will receive laboratory assignments of three years.

" The degree of Master of Research, which may, in the discretion of the committee, be accompanied by a financial allotment, will be awarded to those who distinguish themselves by particular achievements.

" French scientists, it is realized, have always been too individualistic for it to be possible to make this hierarchical system too rigid, but the government is convinced that the need for research workers in the future demands definite and practical encouragement to replace the system that has allowed French scientists in the past to rely almost wholly on their own resources or aid from individual philanthropists.

" Under the present budget 5,000,000 francs has been included for scholarships and financial awards to research workers. This includes 47 awards in the physical sciences, 25 in mathematical sciences, 52 in chemical sciences, 40 in biological sciences and 36 in natural sciences."

The above news item is gleaned from the *New York Times* of December 17, 1933. This is a radical measure adopted by the French Government to increase national efficiency. Has the Government of Bengal any special fund to aid research workers ?

We know that Sir P. C. Ray has established a fund to aid promising students to carry on higher studies in Chemistry. Calcutta University offers a few research scholarships. Some private institutions are also doing their share admirably. We hope that the

Government of Bengal will follow the example of the French Government in encouraging research and thus furthering the cause of national efficiency.

GERMANY

New Rules for Selection of Professors in German Universities.

> " Scholarship and scientific accomplishments will no longer be the decisive tests for appointments to the teaching bodies of the Prussian universities.
>
> " Henceforth, in accordance with a decree by Bernhard Rust, Minister of Education, all applicants must have engaged for several months either in 'Geländesport,' a euphemism for military field drill, or have served in labor camp. Thus, it is declared, ' he will have an opportunity in non-academic surroundings to demonstrate his character.' This will be followed by a course in a special academy for university instructors, and after that will come a final examination in his academic field.
>
> " This decree follows on the heels of the ruling reported some weeks ago requiring all university students in future to have served in of one the Nazi's uniformed organizations."

To many this regulation may seem fantastic, if not militaristic. However one must admit that it has some merit, that the educators will not merely be " book-worms," but men of health and be conscious of their responsibility for national defence. In Japan, Italy, France and other countries where conscription is the practice, university students get their military education. In American *state universities* American students (citizens) are bound to take at least one year's military drill, and those who fail to comply with this regulation cannot get their Degree, unless they can prove they fail to fulfil this requirement due to physical deformity, etc.

Medical reports about the physical condition of Indian university students and teachers indicate that a very large percentage of them are below normal in physical health. It will be wise for educational authorities of Bengal to make some form of physical education—even military drill—compulsory for students as well as teachers. Of all the provinces of India, Bengal needs this very badly. The people of Bengal are indirectly deprived of the opportunity of acquiring efficiency in national defence.

The *Times* (London) of December 29, 1933, gives the following news-item regarding the regulations restricting admissions of students in German universities:—

"The Reich Ministry of the Interior has resumed its efforts to reduce the number of students preparing for the universities and other places of higher education. For 1934 only 15,000 scholars will be allowed to qualify for admission to such institutions and the number is distributed in fixed proportions among the States. The number of girls affected by this measure is not laid down, but it is recommended that they should receive only 10 per cent. of the places.

"The main object of the measure is to prevent overcrowding of the professions and to thin the ranks of the 'breadless army of doctors.' Whereas in 1911 there were 62,900 students at the universities, in 1931 there were 123,000. The increase is partly accounted for by the social ambitions of parents who made every sacrifice that their sons might rise to be officials or professional men and avoid the stigma of ordinary work. The Nazis, on the other hand, insist on the dignity of manual labour and all work, and now a large number of children will be diverted from the secondary schools into practical trades.

"In justification of this restriction, it is said that too much attention has been paid in the past to the secondary schools and not enough to the *Volksschulen*, or elementary schools. According to Nazi ideas an exaggerated respect for purely intellectual gifts is wrong and a relic of 'Liberalism.' In fact, the new German educational ideas are coming to resemble more and more some of the accepted principles of English public-school education. It would not be surprising to learn that Nazi pedagogues pore eagerly over 'Tom Brown's Schooldays.'

"The very arbitrary powers given to examiners by this decision will almost inevitably be used for political ends."

This idea of restriction of admission of students into universities is not a new one. Japan has practised it even for high schools and higher schools as well as universities. The idea of emphasizing practical education in the elementary as well as secondary schools is a very important one; and the educational system of Bengal should utilise it.

Advocates of restricting higher education in Bengal may cite the Nazi ideal as a model. But one must not forget that Germany with a population of about 65,000,000 has 123,000 university students. The standard of German universities is much higher than that of Indian universities. A graduate of a Gymnasium or German high school can be well compared with a B.A. or B.Sc. of an Indian university. Therefore there are 123,000 universitiy students who have no less qualifications than B.A.'s or B.Sc.'s of Indian universities. This gives an idea about the inferiority of Indian higher education both in quality and quantity, in comparison with the German standard.

GREAT BRITAIN

On the 29th of December a party of 20 public school boys selected by the School Empire Tour Committee left London for Bombay for a tour of Northern India. The party sailed from Tilbury in the P. and O. liner *Kaiser-i-Hind* which is due to reach Bombay on January 18 and spend two months in Northern India before sailing for England by the same steamer. The public schools represented by the party are as follows:—Ampleforth, Brayanstar, Charterhouse, Dartmouth, Eastbourne, Eton, Harrow, Leys School, Cambridge, Malvern, Rugby, Stowe and Tanbridge. According to a statement of Dr. Rendell, the chairman of the Committee, the object of the tour is educational as well as imperial, *i.e.*, to offer opportunities to these selected young students to get a vision of their duty and responsibilities in later life. The Viceroy had taken a warm personal interest in the tour; the India Office at home, the steamboat companies and the railway authorities had all worked in their interest."

The following report of the speech of Lord Lothian who is keenly interested in the success of the enterprise will be of great interest to those who are anxious to fathom the progressive tendencies among far-sighted British statesmen of the type of Lord Lothian:

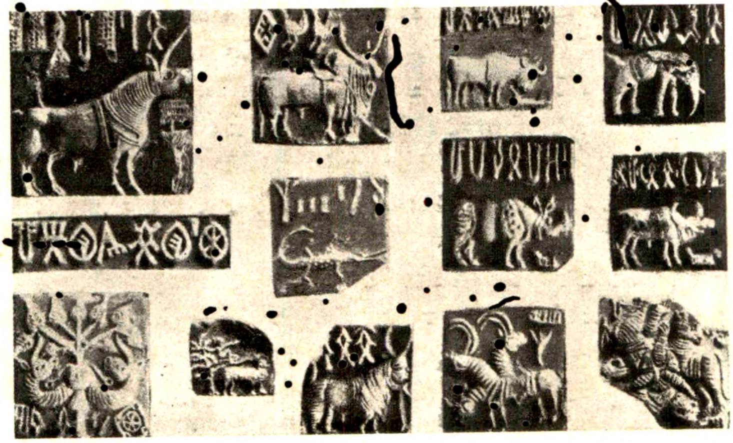
> "Lord Lothian said that he wished to leave with the boys one or two leading ideas about India which he thought they ought to have in mind when travelling there. The Indian problem was to-day in the melting pot. They had read, no doubt, a great deal about old India and about Clive and Warren Hastings and about great administrators like Lord Curzon. They ought to feel a very legitimate pride in what was done in India by Great Britain in the past. The problem of India began with the famous minute of Lord Macaulay, almost exactly 100 years ago, in which he discussed through what medium education ought to be advanced in India and decided on English. There were to-day in the universities of India no fewer than 100,000 students, or twice as many as in England, and they were being brought up with exactly the same literature as the students of our own universities. There was also in India a ubiquitous and all-pervading Press and there was broad casting.
>
> "The Indian villager, who 20 years ago knew nothing and cared nothing about anything outside his village, was beginning to realize that he has linked up with "world prides" and other influences. There had been also the famous announcement in 1919 and the Montagu-Chelmsford reforms. Forty-three per cent. of the Indian Civil Service to-day consisted of Indians and a beginning was even

being made in the Indianization of the Indian Army. The central problem now in India was how to accommodate the old law and order and so on with the movement for self-government and Indian nationality which was also very largely the creation of the educational system of this country.

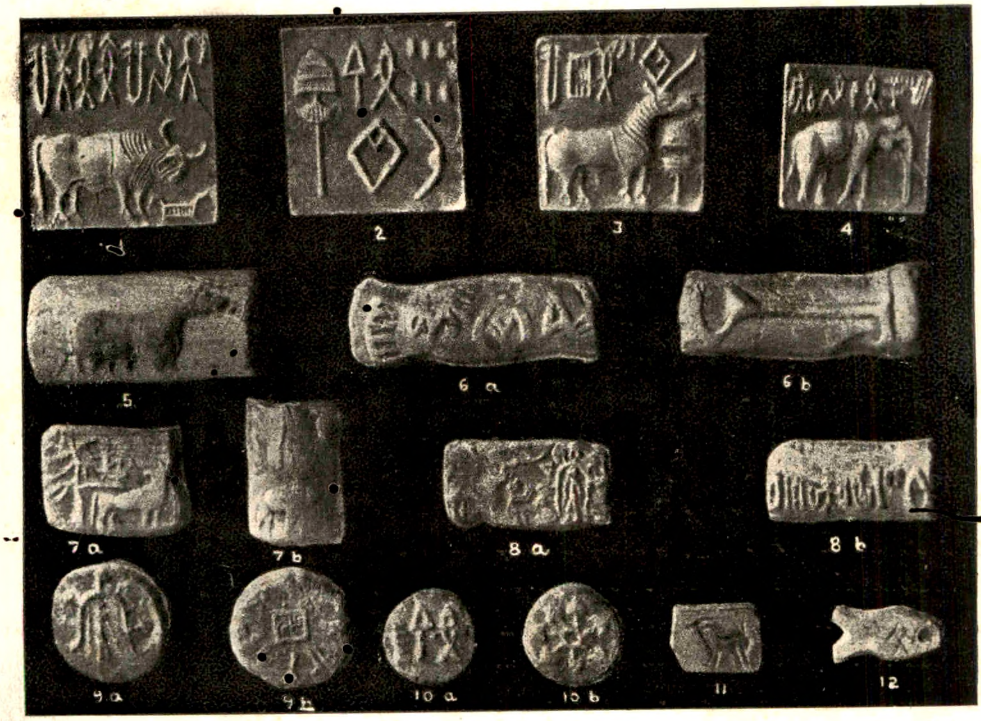
"They would find every one in India talking about this problem. He wanted them to think about it themselves and to do so without any preconceived ideas. They should try to see a certain number of leaders of Indian opinion as well as the leaders of British opinion. They would then begin to understand something of the great problem that rested on the shoulders of the statesmen of this country and in which they themselves might one day have to take a part. Leadership in the old days could be summed up as the capacity to say "Go on" and getting other people to do as one thought right. In the modern world, with its democracy, the voting machine, the Press, and wireless, it was a nobler leadership—the capacity to say "Come on" and getting other people to follow.

"Lord Milner once told him that when he looked over the Empire with the innumerable people living within it, most of them simple people without any understanding of the difficulties of the world, and the fortunes of whose children then depended on a very few people in London, he did not feel inclined to boast of the Empire and its glories but to go into a corner and pray that he might be given light and understanding to discharge the terrific responsibility placed on him. "I hope," Lord Lothian concluded, "that you boys will help to keep this country in the place it has occupied in the world as one of the leaders of mankind."

If the mission of the British youth is to do their share to keep Great Britain in the place of one of the leaders of mankind, the responsibility of the Indian youth is still greater. They are to raise their country from its present degraded condition to her rightful place as a torch-bearer of human progress. Indian educators and public men have the great responsibility of training Indian youths, so that they may possess world vision. In this matter they can learn much from the examples of British educators and political leaders. The Viceroy of India, the governors of Indian provinces, India Office in London and all high officials—British and Indian—in India have also their obligations towards training future leaders of India, and the Indian public can look for their support in the matter.



Seals representing animals from Mohen-jo-daro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Seals representing animals from Mohen-jo-daro

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THE EARLIEST CHAPTER OF INDIAN ART

(*Representation and Animals*)

By SYAMA CHARAN BHATTACHARYYA, M.A.
Calcutta

I

THE excavations at Mohenjo-daro between the years 1922 and 1927 unearthed a new civilisation, pushed back the history of the country by several millennia and destroyed many false notions. They created vast vacant periods in the history of India and emphasised still more strongly the unfortunate fact of the spasmodic discontinuity of Indian history.

A too close attention to the theory of evolution has compared history to a river which flows on with slow transformations towards a certain goal. The river of Indian history flows on at a capricious pace, and sometimes for miles together it dives deep into the subterranean regions of oblivion, to rise again in scintillating sparkles in some unexpected far-off parts. Occasionally its pace is so lethargic that several centuries of history can be boldly summarised in a few pages, but often and anon it acquires incredible speed, occupies a vast space, but not content yet, rises on and on, and overflows both the banks with its abundance. The historian then gets bewildered by profusion, just as he erstwhile ago lamented scarcity. Well, what then can he do but spend his life-time in the study of the one aspect of the perplexing vastness ?

The spade of the archæologist at Mohenjo-daro has brought to light an epoch of civilisation which is rich in materials and unique in character. Hitherto the dawn of Indian history was the invasion of Alexander in 326 B. C. Though the darkness before the period remains as good as ever with only certain patches of phosphorescence, a new day, sunny and brilliant, has been discovered in the 3rd or 4th millennium B. C. A too vast, a too complicated web of Indian history, composed of the most diverse elements, religious, political, moral, intellectual and economic is here !

It is said that the Vedic Aryans subdued and enslaved a dark, flat-nosed barbarian race who resisted the foreign invaders from their own fortifications. Unanimously the Vedic scholars have presented to us a portrait of the race which is surely not in any way reassuring. But in the light of the recent discoveries which display before our critical eye a civilisation with a background of several millennia the history of India during the period is to be thoroughly rewritten and revised. The redoubtable theory of to-morrow is a ridiculous piece of dissertations to-day, for there is no finality in archæology,—but only stepping-stones.

Striking resemblances have been found between the civilisations of Mesopotamia and the Indus valley. There is also geographical similarity between the two countries. Both are alluvial plains watered by snow-fed rivers, both have steep ranges with high table-lands, both are free from tropical luxuriance, having a desert close by and both display many similar climatic conditions.

Early trade relations between Sumer and Sindh have been, in the language of Mr. V. Gordon Childe, "proved to the hilt." It was Mr. Hall who first pointed out the ethnic kinship between the Sumerians and the early Indian races. Mr. Childe thus confirms him: "The features are really similar, the way of dressing the hair is identical. The daggers from Harappa, again, belong to the same tanged family as the Sumerian, but to a more primitive stage. The Indus and the Sumerian beakers have an unmistakable family likeness. The cylindrical vase of silver from Mohenjo-daro invites comparison with the alabaster vessels of the same shape from Ur and Susa. The Sumerian and Indus toilet sets are in principle identical, and each show the same peculiar construction of the looped head. Artistic devices like the use of shell inlays connect the two regions strikingly. Motifs like the trefoil and the rosette, even religious themes such as monsters, are common to both countries. It is fantastic to suggest that the wheel and carts had been independently invented in both lands." From the afore-mentioned resemblances which can in no way be explained away as accidental, Mr. Childe, therefore, suggests or hints at the Indian origin of the Sumerians and asserts that the proto-Sumerian civilisation was of Indian origin, its decay being due to want of Indian inspiration in a later age. But Mr. Wooley is reluctant to consider the Indus valley as the home of the Sumerians and puts his theory thus: "To say that these resemblances prove identity of race or even political unity would be to exaggerate the weight of evidence; to account for them by mere trade connexion would be, in my opinion, to underrate it no less rashly: it is safest, for the time being, to regard the two civilisations as off-shoots from a common source which presumably lies somewhere between the

Indus and the Euphrates valleys, though whether the center from which this culture radiates so far afield is to be sought in the hills of Baluchistan, or where, we have no means of knowing as yet."

In the Genesis, there is a passage which thus refers to the Sumerians: " and the people journeyed from the East and came into the plane of Shimar and dwelt there." The following facts about the original home of the race can be gathered from Sumerian legends: they came from a hilly country (*cf.* Ziggurat = The Hill of Heaven), their gods stand on mountains and the animal representations are of a mountain type. In this connection, it is worthwhile to consider the tradition of *Sumeru parvata* in Indian mythology. Like the Indian workers in stone, the Sumerian architects and sculptors could not shake off the memory of a wooded beginning of their arts.

In style and execution, in shape and size, the Sumerian and the Indian seals and terracottas bear striking resemblances. In Al-Ubaid, Sir Arthur Keith remarks: " One can still trace the ancient Sumerian face eastwards among the inhabitants of Afghanisthan and Baluchisthan until the valley of Indus is reached—some 1,500 miles distant from Mesopotamia." But here it is to be noted that the Vedic hymns describe the pre-Aryans as dark-skinned and snub-nosed barbarians. Mr. Wolley in discussing their origins remarks: " The study of their bones and skulls shows that they were a branch of the Indo-European stock of the human race resembling what is called the Caucasian man, a people who in stature and appearance might pass as modern Europeans rather than as orientals." And so here's the rub! In the face of this, many pet theories fall to the ground.

II

The earliest cradles of Indian æsthetic inspiration are the seals with images of unicorns, bulls, rhinoceroses, etc., and crude ideographic signs. Of the artistic and religious products excavated at Mohenjo-daro in recent years, there are none so interesting and important as the seals which throw a flood of light on a hitherto unknown portion of the history of India. We have it on the authority of Herodotus that in his times every Babylonian carried a seal with him. These seals might have been used for purposes which might have been secular as well as religious. In the ancient world seals with certain motifs were always considered to contain certain magic properties. The Egyptians of old extensively used amulets of wood, enamelled clay or metal with figures of gods and kings to secure health, strength, stability, greenness, beauty, vigilance, protection, life, etc. In the talisman was usually depicted a story of a particular adventure of a powerful god. (Amulets with repesentations of sheep, ram and squirrel have also been obtained in Mohenjo-daro.)

The seals which might have their origin in the recognition of private rights or ownership were an indispensable convenience to the merchants of the old, old world. Seals might not have prevented theft, but surely they helped greatly inidentification after the arrest of the thief. The men of ancient times without many other suitable substitutes used it to a greater extent than we do. Mr. Newberry in his work entitled *Scarabs* justly remarks: "What locks and keys are to us, seals were to the people of the old world." When a man closed his shop, he put pats of clay on the doors and impressed his seals on them. A householder also did the same thing. They thought that by the impressions of the seals, they made it impossible for anybody to enter the house and the shop without breaking the seals. Deeds, documents and letters also bore the seal of the ultimate owner.

Of the animals on the seals, the unicorn occupies the pride of place with 312 representations. The short-horned bull is a bad second with 22, the rest in order of numerical strength being, the elephant 17, the Brahmani bull 14, the rhinoceros and the tiger 7 each, the buffalo and the Gharial 3 each and the antelope 2. The lion, the symbol of majesty in Mesopotamian art (which depicts the creature always in deadly combat with Gilgamesh, the inevitable conqueror), has not been found in a single seal.

Of the other animals who have found place in the seals, the following deserve mention; the jungle fowl, the duck, the fish, the goat, the serpent and the scorpion. On one seal is depicted a man with bow and arrow and on another a man is seated in the conventional yogi attitude on an elevated platform, on his two sides being two worshippers with cobra hoods behind their back.

Art for art's sake is a phrase which was unknown in the ancient world. The artist's institution was wheeled to the chariot of the prescription of the priest, who wielded enormous power and influence. But there is one fact to remember, the artist believed in the myths of the priest with absolute faith. He did not question the occult nature of the priest's restrictions but made his own fine sensibilities vibrant with life on the material he handled. The unicorns and the bulls are so beautiful because the artist has lived for some time in these.

The spirit of the animals looks through the material representation and the material representation speaks of the spirit. We can even to-day feel the great strength of the bull and feel the muscles underneath the silky skin. Though standing across many millennia, the bull is to our emotion a reality,—a spark from the flaming forge of the ancient world. It can snort and bleat, create and uncreate an epoch of civilisation.

III

Even to the casual observer, two trends of art make themselves evident ; one is infantile in simplicity and execution, though not in conception and the other is well-developed and mature. An outstanding feature of the art is its uniformity and absence of progression. Conventions show little inclination to change, and technique remains the same. How is it to be explained ? The evident conclusion is that for a long period the civilisation of the land remained in a static condition. Will it be a bold inference if we remark that the fresh infusion of Aryan blood, brought about a change in the whole angle of vision and culture ? But hitherto we have come across nothing to justify our jumping to such a bold conception.

On the evidence of art alone we are in a position to assert that the civilisation at Mohenjo-daro has already seen its best days and were decaying on its close. The technique was well-developed but refused to move, a characteristic generally found in an old race which has exhausted its formula. Certain rigid conventions also support the afore-mentioned conclusion. The skilful use of alloy and the architectonic conceptions of the race also point out that the base of the civilisation was to be sought centuries ago. The mastery of materials displayed in the execution of the seals and the sublimity of the conception of the bull coupled with the delicacy of its treatment further confirm us in our supposition. Only after ages of hard experiments and continuous effort can any race make its hand serve its imagination with so much truth and faithfulness. The heavy treatment of the head-dress, use of armlets from the wrist to the shoulders and profusion of necklaces, earrings and head-dresses, etc., may appear grotesque and garish to the western æsthetician who fails to read and appreciate subtle turns and twists and ingenious subtlety of the oriental mind which in its progress towards truth and beauty can never sever itself totally from the past of misty sweetness. But whether in the treatment of necklaces, coiffures or armlets, or in the decoration by fluting on some of the seals or in the harmonious following of the structural lines of the vessel with decorative motifs, the artist seldom blinds himself to the suave beauty of lines. In fine, after a long and historic past of experiment and struggle, the artists of Mohenjo-daro knew how to impart force to composition, stability to balance, surety to draughtsmanship and above all remarkableness to harmony and beauty to everything created and conceived.

IV

A great silence haunts around the representation on the seals. The greatest number of representations found of any animals is that of a mythical species called unicorn. Invariably it stands under a series of pictographs with its head over an incense-burner or manger. The dignified majesty of the animal compels admiration and arrests attention for, real or mythical, it is vibrant with the "one thing needful,"—life. The force within the animal is like that of a furious horse checked on the border of a headlong precipice. It is restrained but impressive in grandeur. We are not sure what the artist really meant to represent, of what idea is this creature, a mixture of an antelope and a bull, an ultimatization. It has been said that the animal is really two-horned, but the artist represents him as one-horned because of some inner necessity of perspective. In reply to this, one can put in that if it is so why does the artist invariably represent the four legs in clear outline? It has been also argued that in very ancient times there might have been a one-horned animal of the type illustrated. Such an argument is indeed childish in the absence of any definite data. In archæology unrestrained play of imagination is never desirable. The horn of the animal which is sometimes smooth and sometimes ridged seems to penetrate into empty space with violence. The ear is short, pointed and attentive, probably to the prayer of the humble devotees. The neck is sometimes chequered with prominent and harmonious undulations and is sometimes bare. Force seems to burst out from the slight curvature of the neck. At Mohenjo-daro the bones and the muscles never stretch the skin to the breaking point, as they do in the Assyrian Art. The art is nevertheless occasionally bold and positive, but there is a restraint about it. Certain fondness for a chequered effect of light and shade is sought by the artist whenever possible. He seeks it on the horn and the neck of the unicorn, on the manger and the incense-burner, in the very pictographs, on the neck of the bull, on the front and back aspects of the rhinoceros, on the body of the tiger and the crocodile. The eye of the animal is rendered inexorable by ridged lids and seems to look inward as well as outward. A terrible squareness from the foreleg to the tail articulates the vigour of the divine beast.

Any one who has travelled in India will agree that the representation of the bull at Mohenjo-daro is artistic in effect because it is so very natural in pose. The attitude is free from any trammel of artificiality and is, therefore, full of vigour and animation. Even a most unimaginative man can feel the latent strength of the bull,—his arrogance and impressive majesty. It is indeed far better than many modern representation of the animal. The hump, the haunches and other parts of the physiognomy are depicted with a verisimilitude that is really astounding. A glance convinces any one of the mighty force behind them. One seems to feel the rich texture of the skin and the high quality of the muscles beneath them. The desired effect is materialized by beautiful undulations on the surface of the body, a quite legitimate procedure. Inspite of the vigorous positivism of the artist, one perceives in the long vertically streaked dewlap which is profuse in luxuriance, the stealthy intrusion of schematic treatment. The influence of the force of habit has made itself evident. The bull is the symbolism of majesty, of strength, of generative force. One wonders how the same artist who depicts the powerful muscles of the body with such force is entirely schematic.—say in the treatment of the tuft of the tail. The explanation that suggests itself is that in the depiction of super-strength, it is quite unnecessary to pay as much attention to the tuft of the tail. There is a governing idea behind the artist's mind and therefore he does not ever depart from the road to his goal. In the achievement of his purpose, he uses both subtlety of conventionalism and the verisimilitude of actual life.

Two types of bull,—the short-horned and the Brahmani—are found depicted on the seals. The short-horned type is also found depicted on pottery. The head is generally bent low with a slight twist in an attitude of charging.

V

The single-horned rhinoceros which was found as far as Peshawar even in the sixteenth century is represented at Mohenjo-daro with graphic realism. From the style of representation we can safely assert that the artist was very familiar with the animal. With round circular knobs, the rough excrescences on the skin are delineated with great fidelity and the thick skin is presented by massive folds. Clay models of the animal have also been unearthed.

The artist faithfully represents the attitude of a buffalo about to let loose his enormous strength on a creature who is surely doomed. Sucking the air with his nose up and the horns high, he is the symbol of murderous energy that the Assyrians loved so much to represent. In the representation of the tiger, the artist is crude in his method, At present no tiger is found in Sind and it is doubtful whether the artist has seen a tiger whom he feeds on a manger. Compared with the bull or the buffalo, the tiger seems to be the far-off reminiscence of a long-forgotten dream. The terror of the forest has lost much of his majesty and dignity. An analysis shows that herein we lack the intense realism which we find in the bull. From the bull to the rhinoceros and from the rhinoceros to the tiger is a regular gradation. The stripes of the tiger are represented with ridges which are infantile in simplicity.

The elephant which is an important motif in the early Indian art is at Mohenjo-daro next in popularity to the bull. It is curious that here we get representation of the type of elephant which is now found only in Africa. The delineation though not as vigorous as the bull, is nevertheless better than that of the tiger. By a quaint prescription of his grammar, the artist presents the creases along the back of the elephant by small serrations. Only a few representations of the animal have been found in the pottery.

Gharials or fish-eating crocodiles are presented with their elongated snout and excrescences on the thick hide.

Antelopes which are so plentiful in the Sumerian seals are conspicuous by rarity of representation in India. These short-tailed animals with long curling horns are seen with collars of some woven materials on neck feeding on shrubs placed before it. A few semi-human representations of Nagas treated conventionally have also been dug out. We also come across many mythological creatures who are combinations of several animals joined together. A man underneath a few ideographic signs by the side of a tree is depicted fighting a horned tiger. The man with the hoofs, the horns and the tail of a bison is an Indian brother of Enkidu of Mesopotamia who is usually represented fighting a lion just as his companion Gilgamesh is represented struggling against a bull. In an attempt to harmonise into one whole the virtues of various totems, often six animals are joined together in one representation.

T. S. ELIOT : A NEW FORCE IN ENGLISH POETRY

By S. K. SENGUPTA

Calcutta

WHEN Wordsworth and Coleridge in 1798 brought out their *Lyrical Ballads* English literature distinctly felt the impulse of a new power. Criticism ran high both for and against this new literary venture, but there was no question of ignoring the new forces at work. Even if the tranquil depth of Wordsworth's nature poetry appeared to many as altogether too dreamy, the rhythmic dance of clear-cut phrasings and images in Coleridge's *Rime of the Ancient Mariner* soon involved the reader in the swing and rush of its metrical and narrative skill. The classical age was now definitely closed. Though a Byron might choose to call himself a classicist, his classicism swung wide apart from that of Pope or of Gray. Even the defiers of romanticism caught the romantic spirit and sang to the new tune.

But the recognition of Mr. Eliot's poetry was not so instantaneous. Even in 1919, Roy Campbell tells us, he was with great difficulty introducing the poems of Eliot to Oxford literary circles. Yet *The Portrait of a Lady* was published in 1909, and *Prutrock* came only a year later. *La Figlia Che Piange* came in 1912. There was still enough time before the War broke out for England to talk about this new star in her literary firmament. But Englishmen began to talk about this new master after *The Waste Land* was published in 1922. Since that time the new generation of English poets have been following the lead of Eliot in the field of both ideas and expression. A whole school of poetry has by this time grown up which can be called " Eliotic " and every new name is swelling the Eliotist roll.

T. S. Eliot is, however, not what we call a popular poet, nor is he likely to become one in the near future. The very methods of his writing preclude that possibility. Though the newest filth of the civilised city life is flung so plentifully across the pages of his poetry, his style is yet distinctly classical and teems with allusions to all the primary and secondary sources of literature. The full flavour of his poetry is only meant for the very highly cultured palate. His phrasings are not merely rich in literary associations, they are regular quotations, and the meaning of a whole group of lines becomes intelligible only when a quotation has been traced to its proper setting; as when he speaks of

> That corpse you planted last year in your garden
> Has it begun to sprout? Will it bloom this year?
> Or has the sudden frost disturbed its bed?
> Oh keep the Dog far hence, that is friend to men,
> Or with his nails he'll dig it up again.

The distorted quotation from the well-known song in Webster's *White Devil* is to be clearly understood before an appreciation of the passage becomes possible. Eliot calls himself a classicist, possibly meaning thereby an uncanny precision in the use of his language and a subtle inweaving into his lines of the rich colours of past masters. His quotations range from the *Brihadaranyakopanishad* to Verlaine's *Parsifal*, from Dante's *Purgatorio* to Baudelaire's *Fleurs du Mal*. An appreciation of the direct quotations requires a good knowledge of at least five different languages. French, German and Italian are most frequently drawn upon. Indeed Eliot himself writes poetry in the French language and publishes it along with his English poems, as the entire bulk of his poetry forms an organic whole and no part can, without much damage, be separated from the main body. This is what makes him frequently quote from his own writings, and a thorough acquaintance with every preceding piece of his poetry is required for the proper understanding of each succeeding one, be their themes never so dissimilar. He is absolutely impartial in his quotations, filching from other people's property as well as from his own. The flagrancy of this filching saves it from the charge of plagiarism. He would most unblushingly proclaim that only a second-rate writer imitates, a genius always steals. It is the use of the stolen property that constitutes the test of genius.

The allusions in his poetry, whether direct or indirect, have so big a share in the effect produced that a ready appreciation of these forms a necessary key for unlocking the winding corridors of his genius. In *Sweeney among the Nightingales*

> The Host with someone indistinct
> Converses at the door apart.
> The Nightingales are singing near
> The Convent of the Sacred Heart

And sang within the bloody wood
When Agamemnon cried aloud
And let their liquid siftings fall
To stain the stiff dishonoured shroud

the allusion is clear and its appeal instantaneous. But often the allusion lies in the mere cadence that catches the resonances of a great master, or in the confused mass of shadowy forms that are flung tumultuously upon the screen of memory. And yet these looming shapes must darken our imagination before we can perceive the light that bursts from Eliot's vision. The image of the three leopards sitting under a juniper tree (*Ash Wednesday*) recalls Ecclesiastes. In *The Hollow Men*

Between the idea
And the reality
Between the notion
And the act
Falls the shadow
    For thine is the kingdom

the liturgical twang is of course unmistakable. But in the fifth part of *The Wasted Land* (*What the Thunder Said*)

After the torchlight red on sweaty faces
After the frosty silence in the gardens
After the agony in stony places
The shouting and the crying
Prison and palace and reverberation
Of thunder and spring over distant mountains
He who was living is now dead
We who were living are now dying
    with a little patience.

the capture of Christ, the mock trial in the temple, the howling fanatics at the crucifixion and the rolling of the rock at the Resurrection—these images do not strike the sight so immediately, for the mind is little prepared to receive their majesty in the drought-parched waste land with its drab background and its underlying vegetation myth.

This difficulty of Eliot's classicism has made him a poet of the few—the select few of cultivated sensibility. But the much greater difficulty about his poetry lies in the broken thread of his imagery which the reader is to piece up into his mind into a continuous chain The abrupt changing from theme to theme in Browning still leaves enough links to bind the whole together. But in Eliot the invisible threads that link idea to idea are veritable gossamers, flickering with sunbeams now and then but more often entirely lost to sight. Do they really form a network or are merely broken ends of strings that the mind casts forth to catch the flitting phantoms of the air ? The reader's mind is even tortured with the doubt that a connected whole is not projected by the poet himself, only the jagged ends of his broken fancies are thrust into our benumbed conceivings to provoke them to thought. There is the further doubt still, for the uninitiated, whether any meaning lurks behind the lines or whether they are merely the clever befoolings of a subtle practical joker who tantalises our mind with promises of a blessed vision which does not exist even in his own imagination. But such a doubt is only momentary. The reading aloud of one of the poems is bound to awaken in the mind "a hundred visions and revisions, a hundred indecisions" which force us to look once more at the dangling fragments of ideas before we give them up as mere brilliant humbuggings.

Thomas Stearns Eliot is only forty-five, having been born, of New England parents, in 1888. He was educated at Harvard and at Oxford, and he married an English lady, Vivian Haig-Wood of London. An Englishman's dislike for the new-fangled moods and manners of a Yankee is therefore partially thrown away before a master mind whose habitat thus stretches across the Atlantic over two continents. As an American Mr. Eliot is the inheritor of the latest innovations of civilised life and is not tied down to conventions of literary form. Literature in America is an everchanging current, or rather, the scattered ripples of a troubled bay where each new form catches the fluctuating fancy and has its day. But the uncontrolled activities of his American imagination have, in the case of Mr. Eliot, been subjected to the discipline of English traditionalism ; for, an Englishman is not likely to forget that he is "the heir of all the ages in the foremost files of time," and the pride of his inheritance ties him wholesomely to things of the past. The two trails are seen in Mr. Eliot's defiance of tradition in the ultra-scientific modulation of his themes, and in his use of language that recalls the fashionings of the mighty minds of old, unfurling that page of knowledge which is rich with the spoils of time. Mr. Eliot has enunciated his creed as " A Royalist in politics, a classicist in literature and an Anglo-Catholic in religion." He calls himself a literary disciple of his countryman Ezra Pound, though it is certain that the disciple now far excels the master. After the publication of the *Waste Land* in 1922 Mr. Eliot has collected together what he considered of value in his poetical work and brought out in 1925 his *Poems, 1909-1925.* It is this thin volume of poems (not even a hundred pages) that has created the stir in the English reading public. His prose works are mostly critical appreciations of his wide studies which include authoritative works of present-day professors and the splendid products of the great age of Elizabethan literature. *The Sacred Wood* was published in 1920, *For Lancelot Andrews* in 1928. His lectures as Norton Professor of Poetry have been brought out in the form of a volume entitled *The Use of Poetry and of Criticism.* He was appointed to this professorship at Harvard only in 1932. His *Homage to Dryden,* prefixed to his edition of Dryden's works, shows his own classical bent more than anything else. The *Criterion* of which journal Mr. Eliot is the editor, now commands a wide circulation. Since 1925 Mr. Eliot's poetic output, never of great bulk, has been thinner still. The *Ash Wednesday* was published in 1930. *Sweeney Agonistas* gives in two fragments with those curious fashionings

Under the bam
Under the boo
Under the bamboo tree

which have been handled a hundred times over. Messrs. Fabar and Fabar (of which publishing firm Mr. Eliot is the literary director) have been bringing out a number of shilling pamphlets (none more than half a dozen pages long including the covers) of the fitful poetry of Mr. Eliot. *The Triumphal March, Rorina, Animula, A Song for Simson, Journey of the Magi* are some of these fancy sheets for Christmas presents. Two of these poems, *The Triumphal March* and *The Difficulties of a Statesman* form sections of a projected work. As *The Waste Land* paints the decadence of the post-War world, the new poem goes to expose the equally hopeless failure of the post-Peace world to solve the question that is vexing out its existence—" Which way lies life ? "

It is however on the 1925 volume that Mr. Eliot's merit substantially rests. The book opens with *The Love-song of J. Alfred Prufrock.* And what a love song ! It is, to invert the language of Charles Lamb, the commentary of Jeremiah on the sentimentalism of Lawrence Sterne. The poem at once marks Eliot as the evangelist of the sophisticated drab in modern life and of the forces that pierce through its humdrum exterior to the tragic futility of an out-worn civilisation. A middle-aged lover hardly gathers courage to speak to the lady to whom he is drawn. He has not the strength " to force the moment to its crisis." But his failure is only symbolical of the failure of each one of us as he feels

No! I am not prince Hamlet, nor was meant to be,
Am an attendant lord, one that will do
To swell a progress, start a scene or two.

Each one feels that the clear keen joyance of his undirected energies is sicklied over with the pale cast of his experience, as Prutrock says—

And I have known the eyes already, known them all—
The eyes that fix you in a formulated phrase
And when I am formulated, sprawling on a pin,
When I am pinned and wriggling on the wall,
Then how should I begin
To spit out all the but ends of my days and ways ?
And how should I presume ?

Presume to do what ? " To disturb the universe,"

To have squeezed the universe into a ball
And roll it toward some overwhelming question.

Hamlet felt the cursed spite that he was born to set the world aright and he magnificently failed. We feel the utter incapacity of our shrunken nature even to dream of such a mission.

In *The Portrait of a Lady* we have the situation reversed. We seem to have come into

An atmosphere of Juliet's tomb
Prepared for all the things to be said of left unsaid.

Here it is the lady that fails " to force the moment to its crisis." But while she falters " Perhaps you can write to me," " I wonder why we have not grown into friends," the young man feels

My self-possession gutters ; we are really in the dark.

Mr. Apollinax describes the impression made on Bostonians by Bertrand Russel's visit to the United States (as the busy tattle of literary circles gives it out). *Poem 1920* include *Geronton* which gives the pathetic sense of inane helplessness of an old man "being read to by a boy, waiting for the rain," whose mumbling still fall upon the ear with the accents of a prophetic blast.

But it is *The Waste Land* that gives the small volume the dignity that it possesses. Its 433 lines do what double that number of pages in Joyce's *Ulysses* does not succeed in doing—to expose the piteous helplessness of an age that has bankrupted itself of the creative impulse. The waters of life have left the Waste Land in its arid vacuity and until they come again the parched-up desert is left to have its impotent plaint to the cicada and the dry grass surging. The remedy suggested by the three thundering injunctions of the Brihadaranyakopanishad,—" Datta," " Dayadhvam," "Damayata,"—give, sympathise, control—may fall flat upon western ears; but the value of the poem lies in the tremendous force with which the utter impotency of a mechanical civilisation is brought home to our mind. The joyous scroll of nature and humanity that the Romanticists held forth to our gaze has shrivelled down to crumpled worthlessness ; but a steady gaze at its faded folds is what the poetry of Eliot undoubtedly directs and in this acceptance of facts as such lies his real success.

The volume ends with *The Hollow Men* who are the stuffed men,—men who " whisper together, are quiet and meaningless as wind in dry grass or rats' feat over broken glass in a dry collar." The achievement of man falls miserably short of his impulse and even his conception fails to limn in clear outline the longing of his heart. But the worst of all misfortunes comes when the soul itself has ceased to aspire and dares not and the shadow falls over the mumblings of drivelling inanity.

In the reach of his ideas Eliot soars beyond the heights aspired to by poets of the past. This is what could only be expected of the twentieth century poet who has inherited the immense treasure left out of the hoardings of ages and the new wealth dug out of the bowels of the modern world. It is not only this wealth of ideas or his tremendously powerful grasp on facts that marks him out as the one great force of the new age. There is a freshness and strength in his expressions that makes the platitudes of Wordsworth or Keats look like child's play beside his work. The compact forcefulness of his language drives his lines straight into the mind and the unborrowed truthfulness of his imagery helps the unrelenting precision in his use of words. When he tries to bring out his meaning by an imagery

As if a magic lantern threw the nerves on a pattern upon a screen or when he speaks of

> His soul stretched tight across the skies
> That fade behind a city block,
> Or trampled by insistent feet
> At four or five and six o'clock

we are immediately aware that we are face to face with a new force in literature. His similes are never drawn from the over-used warehouse of nature's bloom. But he speaks of the evening being spread out against the sky.

> Like a patient etherised upon a table.

or of Mr. Apollinax's visit to the U. S. A. when

> His laughter tinkled among the tea-cups.

He speaks of

> The yellow fog that rubs its back upon the window panes
> The yellow smoke that rubs its muzzle on the window panes.

or of

> The young red and pustular
> Clutching piaculation pence.

It is not the mere novelty of these similes that overpowers the fancy: it is the determination of facing the facts of a dried-up, over-sophisticated world that lends its grim vigour to his expressive rhythm.

How does Eliot fare as a master rhythm ? The abrupt strength of his measures in

> Should I after tea and cakes and ices
> Have the strength to force the moment to its crises

or their rumbling in

> Miss Nancy Ellicot
> Strode across the hills and broke them
> Rode across the hills and broke them

has its counterpart more or less in Browning and Swinburne. But is he a real singer ? All the tortuosities of Browning's rambling lines would not have saved him from the charge of poetic bankruptcy if he had not spoken of the thrush that

sings each song twice over
Lest you should think he could never recapture
The first fine careless rapture

or given us the magnificent paean of the Grammarian in which the rush of metres hurries us to the purlines of all the high-fliers of the skies where the grammarian's disciples

Leave him still lofter than the word suspects
Living or dying.

Is the lyric impulse equally strong in Eliot? Has he not given us the lines—

I am moved by fancies that are curled
And around these images, and cling:
The notion of some infinitely gentle
Infinitely suffering thing.

or

He shall be washed white as snow
By all the martyr virgins kist
While the true church remains below
Wrapt in its old miasmal mist

or

The nightingales are singing near
The Convent of the Sacred Heart.

It is these spontaneous outbursts of melodies that show that the discipline of drabness which Eliot has imposed upon himself is a sore task to his musical sensibility, and that the completion of a line by a single word like "polyphiloprogenitive" or the insertion of four big O's in a single line. is not due to any death of metrical sweetness.

Since the publication of *Act Wednesday* (1930) two appreciations of Eliot's poetry have come out in the book form besides an innumerable host of magazine articles and notices. Mr. McGreevy's book is more of the nature of a critical estimate than a loving introduction to the poetry of Eliot—a need that has been amply fulfilled by H. R. Williamson's *Poetry of T. S. Eliot.* Mr. Edmund Wilson's article in his *Axel's Castle* is an excellent appreciation of the factors that go to build up the poetry of Eliot: and the second volume of the *Scrubines* (edited by Edgell Rickword) notices both the lyric impulse of Eliot and his critical acumen. The world of letters to-day looks forward with eager expectancy to every new poem that comes out of the pen of this trans-Atlantic English genius.

STUDENTS C. P. G. A.

THE ORGANISATION OF LOCAL SELF-GOVERNMENT IN CAPITAL CITIES

By G. MONTAGU HARRIS, O.B.E., M.A.
Vice-President of the International Union of Local Authorities (Brussels).

I THINK this is a subject which should interest those who live in the second city of the British Empire. Local self-government is a very large subject. Last time I dealt with the general principles. This time I shall go into details with regard to the capital cities of the world, because generally speaking in each country the capital cities are governed on some different principle from the other cities. Capitals are generally the largest cities and for that reason have special forms of organisation, but there is another point of view, because in some countries the capital city receives special grants of money from the central government for its organisation and its administration simply because it is the capital. That is the case with Rome and Paris, but is not the case in England.

Before 1888 there was no governing authority for the whole of London, though there had been a Metropolitan Board of Works for certain purposes. The London County Council was then established, but before I speak of that I will describe the government of the city, which occupies only one square mile out of the 118 which constitute the area of what we now call London. The corporation of the city of London has existed for many centuries and the ancient city is still governed on the old lines. There are several governing bodies, one of them being called the Court of Aldermen, which consists of the Lord Mayor and 25 aldermen who are elected for life. This is the only municipal second chamber in England. The body which is really responsible for the government of the city is the Court of Common Council. It consists of the Lord Mayor, aldermen and 206 common councillors who are elected annually. The electors of the city of London must have a property qualification. Then there is a body called the Court of Common Hall, which consists of the Lord Mayor, aldermen, sheriff and liverymen, and is concerned mainly with elections and appointments. The liverymen are the members of the city guilds or companies, which are the descendants of the old trade guilds, have large funds to deal with and occupy a prominent position in the city. The Lord Mayor is chosen annually by the Court of Aldermen out of two aldermen who are proposed by the livery voters of the city guilds. The Lord Mayor must have passed through certain stages before he can be proposed as Lord Mayor, for he must have been both an alderman and a sheriff. He occupies a very distinguished position. But, although he is called the Lord Mayor of London, his jurisdiction does not extend beyond the city.

Besides the city, there are within London 28 metropolitan boroughs and each of these metropolitan Boroughs and the City Corporation is the sanitary or public health authority over the particular area. It has also other duties to perform. It is responsible for the streets. All the streets in London are managed, constructed and maintained and kept clean by the particular metropolitan boroughs in which they are situated and as sanitary authority the metropolitan Borough Council or the City Council has to inspect the area regularly in order to see that there are no nuisances, to examine into the sanitary condition of all houses and generally to look after the sanitation of the whole area. It has also power to carry out housing schemes and to provide public open spaces for recreation purposes. The City Corporation besides being responsible for all these purposes has further powers. It has a police force of its own. It is the sanitary authority for the Port of London, which extends from Teddington to the mouth of the river Thames. It also owns and maintains large open spaces outside London, of which Epping Forest is one. It has large trust funds which can be used for purposes of this description and others.

Inspite of the very large powers which are possessed by the city and the metropolitan boroughs, there is another body with power over the whole area, and this is the London County Council, which was established in 1888. This council consists of 120 councillors who are elected for different wards by the electors throughout London for three years and 20 aldermen who are elected by the council. A chairman, vice-chairman and deputy chairman are elected annually. The meeting of the London County Council is held once a week and its duties are those which affect the county of London as a whole, which extends over 118 sq. miles with a population of four and a half millions. The London County Council is responsible for the main sewers of London and sewage disposal. Another function is the Fire Brigade. It is responsible for seeing that building is carried out in accordance with the Building Acts and, as well as the metropolitan boroughs can itself carry out, housing schemes inside or outside the county. It carries out large improvements in London itself, which are too large for the resources of any single metropolitan borough and it can also provide large open spaces. It is the educational authority for the whole of London and is the supervisory and co-ordinating authority in the matter of public health, though the metropolitan boroughs are the responsible public health authorities. Since 1929 it has been given the duty of administering the Poor Law which was formerly distributed among 28 Boards of Guardians throughout London.

This was a very great change. Of course London, as you will realise, has almost its metropolitan boroughs, some which are very rich and some which are very poor. Poor districts formerly got very little help from the richer, though there was a certain arrangement for the equalisation of rates, but this did not go far. Under the new system the charge for the Poor Law is levied uniformly over the whole county of London, which is all to the advantage of the poorer districts.

There is one matter of importance which is not under either of these local authorities. That is the Police. The City of London has its own police, but the London County Council has no police. The police for London are under the direct control of the Home Office, which deals with the police for a larger area than the County of London itself (called the Metropolitan Police District) through a Commissioner who is appointed for the purpose. Another matter which the London County Council does not carry out is the water supply. This is under the control of a separate board. The working of the Port of London is carried on by another board, elected partly by the local authorities and partly by those directly concerned with the business of the port. There is also an electric authority which deals with large areas outside London as well as London itself. The London County Council carries on its work in a different way from most of the other cities in England, because it very closely follows the example of Parliament. It has a party system. There are party whips as in Parliament Council and all the parliamentary forms of government and procedure, with an opposition perpetually opposed to the party which is for the time being in power.

I do not propose to say anything about Edinburgh, as the condition there does not differ materially from that of any of the other big cities in Scotland. But Dublin has some special characteristics; for instance, in addition to the 30 elected members, the Council includes five "commercial" councillors, who are elected by the registered occupiers of business premises, who have larger or smaller votes according to the ratable value of their business. The first ordinary member in each of the five wards and the first commercial member are made aldermen. The Lord Mayor is elected annually. Also, there is an official called the City Manager and Town Clerk, who seems to occupy much the same position as the City Manager in America. This official is appointed by the Council for life, unless he is removed for any particular reason, and he cannot be removed without the permission of the Minister, who also determines his remuneration.

Now, turning to other countries—Paris has a remarkable system of government, for, inspite of its position as capital and its supreme importance in France, it has no Mayor. Paris is within the department of the Seine and that department is administered on the same principle as the other departments of France. The man at the head of the department is the Prefect of the Seine. He really carries out most of the duties of Mayor of Paris as well as those of Prefect of the Department. Side by side with the Prefect of the Seine is another officer called Prefect of the Police. He is not a subordinate, but a colleague. He is appointed and dismissed by the President of the Republic. His business is not only to look after police matters concerned with criminal proceedings, but to supervise sanitary regulations, unhealthy industries and so on.

There is a Municipal Council for Paris consisting of 80 persons elected by manhood suffrage for four years. They are paid, but they have very little power, the greater part of the power being in the hands of the Prefect himself. In the department of the Seine there is a Council General as in other departments, which consists of these 80 members of the Municipal Council of Paris together with 40 representatives of the arrondissements outside Paris. Almost all the decisions of this Council require government approval. Therefore you see in Paris there is very little local self-government in the sense in which we use the term.

Paris is divided into 20 arrondissements and each of these arrondissements has a Mayor and 3 to 5 Deputy Mayors, who are appointed by the President. They are really agents of the Prefect of the Seine and, although there is a local committee for each of these arrondissements, it has to work under the Mayor and report to the Central Council, and has very little power.

Then there are a number of Advisory Boards, *e.g.*, the Council d' Hygiène et de Salubritè which consists of a number of officials and ex-officio persons, of which the Prefect of Police is the chairman. A

Public Assistance Board is also appointed, consisting of ex-officio persons and heads of various organisations. These advise the central government.

If you visit Brussels, you will think that it is a good-sized city. There are two large railway stations situated at opposite ends of what is the principal business street of Brussels, yet neither of these stations is actually in Brussels itself. The whole area of Brussels consists of 18 independent communes, which have no central organisation whatever except that the Mayors of these communes meet periodically at the Town Hall of Brussels, to discuss matters which are of common interest. But their decisions leave no executive authority. Brussels is only one of these 18 independent communes, but occupies the central position. There are various proposals,—naturally there would be, to unify the government—proposals to make these 18 communes one, but this has never yet been carried out. The same system goes on.

There have been many attempts to improve the system of government in Berlin. In 1911 there was formed a Union for special purposes which included Berlin, its suburbs and two landkreise or counties, covering in all an area of 1,400 sq. miles. This did not prove satisfactory and, in 1920, 94 local authorities were incorporated in Berlin, including 8 towns, 59 rural communes and 27 "memorial estates." The area of this incorporation was about 320 square miles. In 1931 another Act was passed. A Municipal Assembly was set up of 225 persons elected for a period of 4 years. This assembly appointed an executive called the Magistrate consisting of 9 paid and 6 unpaid officials, together with the Oberburgo master and two Burgomasters, the Oberburgomaster being the chairman. Under this arrangement Berlin was also divided into 29 districts and each of these districts had a council, the executive of which was usually paid. Each of these districts had the power of supervising local institutions concerned with that particular area, but had no separate rating power.

I do not know for certain what is at the present moment the position in Berlin, and I have reason to believe that, as in other cities of Germany the elected council has been put an end to altogether and the whole organisation is controlled and officials appointed by the central government.

That is similar to the system in Rome. The same principle was adopted for the great city of Rome, as for all the other communes of Italy, and it is governed by a single official called the Governatore appointed by the central government. There is a Consulta consisting of 12 Consultori who are similarly appointed for 4 years with power to give advice, which, however, need not be followed.

Vienna is at the same time a commune and a province and therefore has both municipal and provincial forms of organisation. There is a council consisting of 100 members elected for 5 years. This council chooses a "Town Senate" which consists of 10 members. Members of the council are debarred from becoming members of this Town Senate. It has certain executive powers and can pass resolutions on matters which are not definitely reserved to the larger bodies. The Burgo-master is the police authority, and administers through the Magistrate or Town Senate. Vienna is divided into 21 districts, each of which has an administrative committee of 30 members and these committees meet quarterly and are entirely subordinate to the Burgomaster.

Prague has very much the same sort of organisation, but there is one characteristic about Prague which is intersting. That is—the Council is elected by proportional representation. There are 14 or 15 different parties and by the system of proportional representation that is existing each party draws up a list of candidates. The electors cannot vote for any particular candidate. They have only to vote for a list. The city is divided into 13 districts, each of which has an elected council of 24 to 48 members, which has advisory powers only. These district councils have no independent budgets, their staff being appointed and paid by the central office.

Budapest, the capital of Hungary, was reorganised in 1930. The Chief Mayor is appointed by the central government from three persons recommended by the municipal assembly and his salary is paid by the state and not by Budapest. He has very large powers and presides over the Municipal Assembly and the executive. The Municipal Assembly consists of 202 members, out of which 150 are directly elected for 6 years by proportional representation. Voting is compulsory. There is another body the "Small Meeting" consisting of 26 members of the Municipal Assembly, out of which 20 are appointed by the assembly and 6 by the Mayor. It has no executive power. There are various committees to look after the municipal enterprises, which are very numerous.

I now turn to the United States. I do not propose to talk about the capital Washington as that is not an example of local self-government, since it is administered by an appointed Commission. I propose instead to describe the municipal administration of New York, a city which looms largest in the eyes of outsiders. It has a complicated system of government. It really consists of 5 different counties and these counties have not disappeared in the organisation which is being set up in New York. They are kept separate for the purpose of the administration of justice and for the election of many officials. The Charter of 1897, under which the new government is working, formed those counties into boroughs. Each borough has a President who is elected for 4 years. His salary is 20,000 dollars a year. There is no borough council, the President being personally and individually responsible for the supervision of building and so forth.

The Mayor of New York is elected for 4 years. His salary is $40,000 a year. The Mayor is really responsible for the whole of the administration of New York excepting finance. He also appoints all higher administative officers and in most cases he may remove them at any time. He may himself be removed by the Governor of the State if charges are proved against him, otherwise he remains in office for 4 years.

The Board of Aldermen consists of 67 aldermen who are elected for 2 years together with the 5 borough presidents. This board has very little power. It can make amendments and repeal resolutions which the Mayor may veto, but his veto may be over-ridden by ⅔rds vote. The Board of Estimate and Apportionment is a most important body It consists of the Mayor, Comptroller, President of the Board of Aldermen and Presidents of the boroughs. It prepares the budget, decides financial questions, and is the real power in the city after the Mayor.

There are other boards, one of which is the Board of Elections, which consists of 4 Commissioners,—2 republicans and 2 democrats,—appointed by the board of Aldermen for 2 years on the recommendation of the party organisations. The board settles all questions relatting to elections and this exemplifies the extent to which party politics are brought into the municipal administrations. Then there is the Department of Health. It has a board of 7 but is actually administered by the Commissioner. In the Department of Education there are seven unpaid commissioners who are appointed by the Mayor, and the Police Commissioner is appointed by the Mayor for 5 years and is responsible for police.

It is worthy of notice that there is in America a great move for a different form of government for what are known as metropolitan regions. There are 96 such regions recognised in the United States census. These metropolitan regions are centred about one great city and include the areas immediately outside it and economically as well as geographically connected with it. The Chicago region is a good example.

In Chicago itself there are 27 independent taxing bodies. In the Chicago region, which is held to cover about 4,836 square miles, extending into three States, there are 1,642 local authorities (including 15 counties), 7,700 elected officers and 85,000 municipal employees. A Chicago elector is expected, on polling day, to choose people for 150 different posts. The complication of 1,624 local authorities is really ridiculous, and one cure which is suggested is the establishment of Chicago as a State. It would mean very considerable alterations in the whole constitution of America for, if agreed to, it would probably lead to similar changes elsewhere.

The State Leagues of Municipalities are making a study of what is most needed for the local government for particular areas and are helping the municipalities in their respective states. The American Municipal Association, situated at Chicago, has formed a federation of these state Leagues and has joined the International Union of Local Authorities. Exchange of experience and information by this means is doing good work in America and, by its connection with the International Union of Local Authorities, America is able to find out what is being done in other countries, while it is on the other hand of great advantage to us that the American Municipal Association and through it the State Leagues of Municipalities have joined the International Union. In India the Local Self-government Institute of Bombay has joined the International Union of Local Authorities and I hope that the interest of India and of Indian local governing authorities will not end there, but that we shall have a similar connection with the local municipalities and other local authorities throughout India. As soon as that comes about I believe it will be the better for all concerned, as it will lead to better understanding and perhaps a solution of many of the problems that confront each municipality and are essentially the same everywhere.*

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* Being the second of a course of three Readership Lectures on "A Comparative Study of Local Self-government and Regional Planning" delivered at the University of Calcutta. The first, on "Local Self-Government," was published in our February issue.

STUDENTS
P.G.

WHY IS PHILOSOPHY STAGNANT ?

By ABU SAYEED AYYUB, B.SC., M.A.
Calcutta

THE twentieth century, as everybody knows, is the century of Physics. Einstein is the fashionable deity of the day and the less he is understood the more reverently is he worshipped. Metaphysics is dismissed with a good-natured shrug if not looked down upon with positive contempt. From Galileo to Einstein is only three centuries, but in these three centuries Physics has risen from almost complete insignificance to its glorious supremacy of to-day. In comparison metaphysics is told to be ashamed of itself. What Plato and Aristotle thought and fought about two thousand years ago is, we are reminded, very much the same as what Russell and Royce, Bergson and Gentile are thinking and fighting about to this day. While Physics, restless with the spirit of time, moves on ever in search of "fresh woods and pastures new," metaphysics stands where it stood ages ago, cast aside from the world's surging tide of progress, stagnant, still,—an idle pursuit, a futile jugglery with high-sounding words, suited perhaps to the easy-going intellect of our early ancestors but utterly alien to the breathless vigour of spirit that characterises the present century. Though the scandal is too glaring for the metaphysician to deny it outright or to hush it up quietly, it is not altogether as flattering to the physicist as he usually makes it out to be.

But what exactly do we mean when we say that science has progressed ? To be sure the fund of facts at our command is enormously greater to-day than it was at the time of Galileo. No one, however, who has at all outgrown the naïveté of a laboratory assistant will be prepared to hold that genuine progress of science means a mere heaping of empirical data pile upon pile. The aspiration of an advanced science like Physics is to constitute itself into a deductive system based upon a few primitive concepts and postulates on the pattern of the systems of pure Geometry,—an aspiration that has been to a large extent realised in what is known as Field-Physics, thanks to the generalisations of Einstein's Theory of Gravitation in the hands of Weyl, Kaluza, Eddington and of Einstein himself in recent years. Like geometry again, physics takes for granted its fundamental principles and does not bother to subject them to analysis or criticism. Attention is exclusively focussed on the system that is built on them, the attitude towards the underlying basis being one of complacent nonchalance. It is this arbitrary self-limitation on the part of the physicist that has made possible his triumphant march onwards. More and more facts are daily coming into the field of his ever-expansive system, but that merely means that these new facts can be referred back to certain fundamental laws and can be described in terms of certain fundamental concepts. These laws are never properly justified and these concepts are never satisfactorily explained. *Ad hoc* suggestions like the Quantum-rule of Planck or the Gravitation-equation of Einstein are tentatively put forward and if they are found capable of leading to experimentally verifiable measurements, they are accepted as true and go on to constitute the basic laws of this most advanced of all the sciences. And if any physicist knows what he means by concepts like space, time, electron, quantum and probability, he has been quite successful in scrupulously guarding the secret. Physicists are happy so long as you are content to gaze at and admire the magnificent structure that they have raised up, but if you show any curiosity as to the soundness of its foundation, you are apt to be treated like a naughty child asking indiscreet questions.

These indiscreet questions, however, cannot be hushed up for ever. Sooner or later they have to be asked and it falls to the lot of metaphysics to ask them. Metaphysics is best defined as the science of the categories. Categories are the fundamental ways of knowing if we adopt the subjectivistic standpoint of Kant, or the pervasive features of existence if we take up the realistic postition of Alexander. In either case it is eminently desirable that metaphysics should seek for its categories in the organised systems of the sciences rather than in the chaotic crudities of common experience. The categories are in fact identical with the primitive concepts and postulates of the sciences. Like the history of science, the history of metaphysics would have been a continuous march of progress if the categories which constitute its subject-matter themselves formed a system, as the facts and laws of a science do. There is, however, an essential point in which the system of metaphysics is bound to differ from the systems of the sciences. We have seen that the latter are content to take for granted their fundamental notions and demand no explanation for them. But metaphysics, whose business it is to examine the foundations of the sciences, cannot leave its own foundation thus insecure. If metaphysics is to be possible as a system, its fundamental principles must be self-evident and self-explicatory. Moreover, it is not difficult to see that this foundational status cannot be assigned to more than one principle, for otherwise the relation between them would constitute a fresh problem necessitating a higher principle. It thus becomes imperative to find out a category which is itself self-evident and self-explicatory and which is capable of serving as the ground of explanation for all other categories. Monists believe in such a principle, pluralists reject it as an unattainable ideal and consequently deny the possibility of metaphysics as a system. We shall see that it is the repeated failure in the history of philosophy of this claim of monism to constitute itself into a unified system lying at the basis of scientific systems, that is responsible for the charge of stagnation and stultification brought against metaphysics.

Monism has developed itself, broadly speaking, along two lines: materialistic and idealistic. The former will not detain us long for it has been the favourite target of attack amongst philosophers and has had its weakness ransacked to the least details. It has been pointed out with repeated relish that its fundamental principle, whether it be the crude elements of the Ionics, or the tiny indivisible atoms of Democritus, or the unanalysable electrical units, the electron and proton, of physics of the recent past, or lastly the four-dimensional space-time framework with modifications in its geometrical structure as suggested by Einstein and metaphysically elaborated by Alexander, —in no case is this principle either self-evident or self-explicatory. Nor does it in any of its forms serve as the ultimate ground from which other categories could be logically derived. Even if it be conceded that life is, or will be in some distant future, amenable to materialistic treatment, mind stubbornly refuses to display any such complacent docility. Alexander, who has given to materialistic monism a classic grandeur, maintains that everything from Kubla Khan's vision to the flat nose of a Chinaman has evolved out of the parent substance, space-time. But whenever a critical moment arrives in the development of his system, he finds it discreet to turn into an emergent evolutionist, which is only a genteel way of confessing to a logical *impassé*. Primary qualities, secondary qualities, life, mind are all introduced one after another as occasion demands without the slightest attempt at deducing them from, or explaining them in terms of, space-time. They just sprout forth from nowhere like the mango plant of an Indian magician.

Idealistic monism has as its two chief exponents, Saṃkara in India and Hegel in Europe. Both of them take self as the ultimate principle of metaphysical explanation. This is undoubtedly a great advance on the metaphysics of materialistic monism which regards self as derivative; for if anything has been shown to demonstrative certainty by the history of philosophic thought from Descartes to Gentile, it is the impossibility of deriving self from the not-self. We have seen that a monistic metaphysics must fulfil two conditions: (1) its fundamental principle must be self-evident and self-explicatory, and (2) all other categories must be logically deducible from its first category. Idealistic monism has certainly succeeded in realising the first condition. Self is so involved in all thought and experience that to doubt it or to demand an explanation for it, already presupposes it. As regards the second condition, Hegel and Saṃkara adopt diametrically opposed attitudes. We shall briefly examine their respective orientations to this problem.

The distinctive feature of Hegel's philosophy is his Dialectic in which he constructs a triadic hierarchy of categories in order to exhibit that the Absolute Idea or Self is capable of yielding all the lower categories by a process of dialectical analysis. The dialectical process, however, as actually worked out by the master, is acknowledged even by his most ardent disciples to be full of errors and arbitrary makeshifts. But apart from that, there is a vital defect that is intrinsic to the nature of the theory itself, *viz.*, the treatment of self as a category. The categories, as Kant had shown, are the necessary conditions of objectivity. But they themselves can be made the objects of thought by a process of transcendental regress or epistemological abstraction; yet even this reflection on the categories presupposes the self as subject to which they are presented as objects. This is possible even in Kant for whom the categories have the form of activity; Hegel's treatment of them as constituting a hierarchical order involving mutual relation and dependence assigns to them the form of being, bringing out still more palpably the contrast between their objectivity and the subjectivity of self. The whole system of categories, as Green pointed out later, is possible on the presupposition of self as the unifying function which itself cannot be an element of the system. To identify it with a category, even if that be the highest category, is no less an error than it is to identify it with the cerebrum or with the psychical flux. All monistical philosophy, sooner or later, comes up against a dilemma that is as inevitable as it is insoluble. In self alone does it succeed in finding something that can neither be doubted nor be in need of any explanation, but self cannot function as the ground of explanation of the categories, for even the relation of ground and consequent presupposes it.

Saṃkara's characteristic way of meeting the situation is to adopt a negative method of attack in sharp contrast with the positive procedure of Hegelian dialectic. Brahman is reached, not by way of a progressive development of the categories, but through a successive denial of them. Saṃkāra and his more ingenious disciple Śrīharṣa subject the fundamental categories of thought to a searching criticism with a view to bring out the inner contradictions involved in them. Far from the categories being deduced from, or explained in terms of, Brahman, the legitimacy of even the demand for such an explanation is not admitted. They and the world known through them are assigned a different level of reality (empirical or vyavahārika satya) from that of Brahman which is the ultimate reality or pāramārthikasatya. The characterisation of the world as the product of māyā has been variously interpreted, one very plausible interpretation being that there is no possibility of relating the world to Brahman, which are truths on different levels. So the second condition of monistic metaphysics is met by Saṃkara, not by explaining the categories in terms of Brahman, but by rejecting them as self-contradictory and unintelligible, leaving Brahman as the one and only reality, ekamadvitīyam. We shall not enter here into the question as to whether the categories are really riddled with contradictions as they have been alleged to be. It might be maintained that where contradiction is alleged what is exhibited is only a lack of complete intelligibility, and that to find a category not fully intelligible is no reason for dismissing it as a source of illusion,—on the contrary it is a challenge to make renewed attempts to lay bare its unyielding secrets. Nor shall we argue against the claim for the superior truth of intuitive experience over that of intellectual knowledge based upon the *ipse dixit* of certain unknown yogis that in the mystical intuition of Brahman intellect and its object, the empirical world, are found to be sublated. It will suffice here to point out that Saṃkara's theory, whatever be its value otherwise, fails to give us any metaphysics. If anything, it is an express denial of it. All knowledge, whether scientific or philosophic, starts with the postulate that the world is intelligible. To deny the legitimacy of such a demand, to characterise the world as inexplicable, to take Brahman out of all relation to the world is to wash our hands of metaphysics altogether. Even if it be granted that intuition is capable of leading to a direct and immediate contact with reality—a contact that intellect is unable to establish with its never-ending chain of relational categories—it still remains for metaphysics to determine how appearances arise out of reality. An intuitionist has either to maintain with Samkara that the world-appearance is sublated in the realisation of Brahman as the snake is sublated in the perception of the rope, or has to end in the sceptical faith of Bradley that appearances are there in the bosom of reality though we know not how. The eternal question: " Why appearances appear ? " remains unanswered. Mysticism might be nobler than metaphysics but it *is* not metaphysics, and it is only the inferiority-complex of the mystics which is responsible for a confusion between the two. And if we say that the denial of metaphysics is itself a metaphysics, we are perilously near the triviality of punning upon words.

We have tried to show how monistic metaphysics as represented in its best exponents like Alexander, Hegel and Samkara, has failed to give us a system based upon a principle that is at once its own explanation and that of all other principles. But there is nothing in this failure to discredit philosophy in the eyes of science, for it is the outcome of greater ambition, not of lesser power. One could as well boast of his success in traversing large tracts of level ground and laugh at a comrade who has failed to reach the summit of Mount Everest. Nor should we forget that it is because science is allowed to pass its more serious difficulties on to philosophy that it is itself able to sail so smoothly. Science is ready with its systems because it thinks nothing of taking things for granted ; philosophy is unable to build up a system because it refuses to rest with anything that is arbitrary or merely hypothetical.

If metaphysics is to escape the charge of stagnation, it will have to give up the monist's lofty but unattainable ideal of system-building. Progress seems to be possible only along pluralistic lines, and ever since the first great pluralistic conception of the universe was set forth by Kant, metaphysics has had fresh life breathed into it. The distinctive features of pluralism and monism are typically illustrated in the theories of Kant and Hegel respectively. The monistic hypothesis is only an ' Idea of Reason' for Kant, useful and acceptable so long as it is restricted to the limits of a regulative ideal, but a perpetual source of illusion when this caution is ignored. Hegel transforms the regulative ideals into constitutive principles and treats them all as the organic elements of a spiritual system. Pluralism conceives the essential task of metaphysics to consist, not in the construction of a system, but in giving us a better insight into and a clearer vision of the categories of science through an exhaustive analysis and criticism of them. This task begins, properly speaking, with Hume's analysis of the conceptions of causality and material and mental substances. Kant's epoch-making contributions gave a tremendous impetus to it and the contemporary pluralists are carrying forward the traditions of Hume and Kant. The development in the notion of objectivity, and particularly in the relation between object and its appearances, is one among the many instances of the growing vitality of metaphysics. The passage from Locke's simple conception of object as the unknown cause outside of its appearances which are ideas within our minds to the elaborate intricacies of Russell's Class theory, Alexander's theory of Compound objects, Whitehead's Multiple Inherence theory, etc., though by no means claiming to have reached anything like finality, has undoubtedly thrown much light on this difficult problem.

It may be objected that analysis and criticism of a category is not possible except within a system of knowledge taken for granted. In a sense this is true. But what pluralism insists upon is that this system is not inviolate and its basis is not fixed as in science. The monists made heroic attempts to lay down a fixed basis for metaphysics in matter, in space-time or in self, and the history of their failure is a warning not to build metaphysics too closely on the model of the sciences. In studying some category some others have to be taken for granted, but any one of these latter can in turn be subjected to analysis and criticism for which the former along with others serve as basic. Metaphysics no doubt has a structure and a foundation, but characteristically enough the structure and the foundation can change places in accordance with logical exigencies.

The contemporary pluralistic reaction against monism, particularly against idealistic monism, has rescued metaphysics from the dead weight of another and a still more impossible ambition. The philosophical adventure of Plato, Spinoza and Hegel was a quest for a first principle that would not only unify the whole body of knowledge but would at the same time provide for the moral government of the world and serve as an outlet for the religious passion of mankind. These three distinct and often conflicting demands had proved a perpetual source of entanglement and embarrassment, resulting at times in elementary logical fallacies on the part of first-rate philosophers in their anxiety to keep intact the moral or religious impeccability of their system. Pluralists like Bertrand Russell have, by their courageous repudiation of ethical and religious demands from the domain of metaphysics, opened out the path of its progress far and wide. The metaphysician's task, as it is, is difficult enough ; he need not make it impossible by aspiring to usurp the functions of Krishna and Christ.

BUDDHISM: A STUDY FROM THE HUMANISTIC POINT OF VIEW

By JYOTIRINDRA NATH DAS-GUPTA, M.A.

THE seer sees the needs of his times and tries to minister to them. Such a one was Buddha. He flourished in an age when India badly needed a reformer. The moral, religious and political atmosphere was then peculiarly chaotic. Politically, India had been sundered into a number of sovereign states, one conflicting with another. This chaos in politics had had its counterpart in the philosophical outlook of the day. People were growing more and more critical and conflicting theories about the Universe and Godhead were set up. Religion, thus, grew shaky on its philosophical foundation and, gradually, degenerated into an empty belief. The self-seeking priest seized this opportunity and set himself up as an intermediary between God and Man. He would, no longer, cure the sick by initiating them into the life of spirit, he would rather address them, " Son, bring me gold, I make a sacrifice unto God, he will forgive thee thy sins." The chord of direct communion between God and Man was cut off, and man began to fear rather than revere God. Sins might be permitted if only the angry gods were pleased. Moral life, thus, suffered and evils of all sort cankered the society. Besides, philosophers who are, ever, the best guides of people indulged in aimless metaphysical flights which were too lofty for the masses. The masses were, thus, cut off from the intellectual life of the classes and grew superstitious and ceremonial.

Buddha saw all this. He endeavoured to stem the tides of his times and divert them into the right course. And therein lay his greatness as also in the philosophy of life he expounded. Buddhism is only the criticism of the philosophical outlook of those days. But the criticism was more constructive than destructive, as Buddha churned the truth out of that philosophy and built up his own philosophy on them.

The Upanishads established the relationship of the Infinite with the Finite. The Infinite is not conceived as altogether transcending the Finite. On the contrary the Infinite is ever realising itself in and through the Finite. This must not be taken to mean that the Finite can at any time exhaust the Infinite or that the Infinite is but the aggregate of the Finite which are only the manifestations of the Infinite. For the power and the manifestations of that Power can never be identified with each other. These transcendent and immanent aspects of the one Reality are most clearly portrayed in the Upanishads.

The ethical implications of this theory of the Infinite and Finite are far-reaching. The Finite is to be infinitised—that is the only ethical ideal compatible with it. Man is to realise his oneness with God—that is the only ideal for man. "May I enter thee, such as thou art, O Lord. May thou, O. Lord, enter me......May I become well cleansed, O Lord." The realisation of God within man requires purification of soul. Thus in the Upanishads, religion was not mere belief. It was life—life in all its fullness. This was because the Infinite was not conceived as being something beyond the Finite; the Infinite was felt to be in the Finite and the Finite in the Infinite. The masses failed to grasp the spirit of this philosophy. In popular thought, it degenerated into abstract metaphysics and the Infinite God was gradually cut off from the finite man. The ethical consequences were awful. If God be conceived as a deity reigning without and not within, the Upanishadic ideal of the purification of soul does not hold. Man no longer hears the voice of God within himself. God can at most reward or chastise man from without. And since the path of evil runs more smooth than that of good, the frail man takes to that path, for sins can be made good if only the angry gods are bribed into quietness.

At this stage Buddha stepped in. He began to revolutionise the thoughts of his times. To him religion and metaphysics were of no value if they did not positively aid the uplift of man. And he clearly saw the evils of the intellectual and religious degeneration of his age. The Upanishads propounded the ideal religion for man. Buddha marked the degeneration of that religion in popular thought and saw how gradually philosophy and theology centred round God leaving man to sins, and that God reigned without and not within the finite man. Buddha would, for the time being, drive God, altogether out of the field, and shift the centre of philosophy from God to Man. He may, thus, be called the precursor of the modern movement of Humanism, for to him human values were of primary importance and values that are superhuman were to be evaluated only in relation to those that are human.

The supreme problem for man to solve is: how to alleviate his own sufferings. The metaphysical problems regarding the extra-phenomenal Reality which are but subsidiary to the physical problems as that of suffering, cannot be of the first importance, for "So long as we are in fire, we must first get out of the fire before we should philosophise as to what fire is." But we should always remember that Buddha only suspended his judgment on metaphysics, and this suspension must not be construed as the denial of metaphysical reality.

Buddha approached the problem with an appeal to common sense that even the man in the street might understand him. For it was mainly the lowly and degenerated that he had his message for. Besides Buddha, the prophet of Humanism, ever championed the reality of common sense. To him anything that was beyond common sense was abstract and unreal.[1] With this epistemology he attempted his philosophy.

Man suffers because man desires. He desires what he mistakes to be permanent. In reality, that which he desires is impermanent, and disappointment follows. To bring this home to man's mind, Buddha first proved that everything was impermanent. Whatever we experience is transient,—experience always gives us becoming and never being. "The thing we experience are like flame." Though apparently they remain unchanged, they are, nevertheless, changing every moment. Change is the stuff of reality,—becoming is all that is. "There are three things, O King, which you cannot find in the world. That which, whether unconscious or conscious, is not subject to decay and death, you will not find. And in the highest sense there is no such thing as being possessed of being." (Milinda, IV, 7. 12.)

The truth implied in these teachings is that the self, which the average selfish man desires to perpetuate, is not the true self of man. It is the self that seeks satisfaction in the worldly pleasures. If only the permanent deserves to be called the self, nothing on earth merits that title. That is why Buddha advises selflessness. Man must sacrifice his smaller self to realise the deeper self in him—he must die to live. Nevertheless, Buddha, even while denying the reality of smaller self, recognised, implicitly if not explicitly, the existence of a higher self which the Upanishads called Atman—the self in which man ultimately unites with man. For the sacrifice even of the impermanent transient self cannot be justified except as conducive to the ultimate good of man, that is, to the well-being of the permanent self that lies deeper in man. But Buddha was always silent on this all-pervading Atman, for he was afraid that it might be confused and identified with the smaller impermanent self of the selfish.

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[1] *Cf.* Haldane—'*The Philosophy of Humanism.*'

Never before was this more emphasised in Indian thought. The Upanishads did, doubtless, throw occasional hints at this point, but in the glare of the Upanishadic metaphysics ethics glowed rather a bit too feebly. And it was Buddha who first brought into the limelight the ethical significance of the Upanishads. Buddhism is but the rigorous ethical application of the teachings of the Upanishads to the life of man. The humanistic elements in the Upanishads were clearly brought out by Buddha, although he silently passed over metaphysics which was relatively superhuman. In the Upanishads, values that are superhuman, such as the Atman and Brahman, were emphasised, while in Buddhism, stress was laid on human values of purity, kindness, and goodness such as common sense would prize.

Buddhism is ethics and psychology rather than religion and metaphysics. The true Buddhist is he who conforms to the mode of life enjoined in Buddhism. He need not worship any god, for Buddhism does not recognise any. But he has got to worship man. This he can do only by serving himself and his fellow-sufferers in a spirit of selflessness—the spirit that urged Prince Gautama to renounce the world and move about in quest of the True. To man, man is of the first importance. First let man be perfect ; the question of God would, if at all, come in next.

This humanistic element in Buddhism always held an appeal for the masses. The lightless mass would find little interest in abstruse philosophical discussions, but that which affects them from the social and moral point of view would always elicit their interest. Besides, the lowly and the outcast found prospects of salvation in Buddhism ; for Buddhism left no room for class distinctions, as all men—the prince and the peasant—are alike suffering on earth and only men following the eightfold Aryan path of virtue can be, really, happy.

Buddhism is often unfairly charged with tendency towards asceticism. Asceticism, definitely, implies the abstraction of soul from body, and Buddha who would always approach the problem of life from the humanistic point of view, discouraged such abstractions, as common experience gives us only the concrete whole of body-mind and never the abstract units of body and mind. So Buddha would, always, discourage abstract asceticism. He would only ask his disciples 'to be in the world but not of the world.' They must not be altogether engrossed in the worldly affairs, for then they would desire to perpetuate the smaller self that always tends to be selfish. Buddha would thus recommend the middle course—the two extremes of asceticism and worldliness are always to be avoided.

Buddha's contributions to ethics and sociology are immortal. He dealt with the failings of the average man and prescribed means for his uplift. Until ethics and sociology outgrow their needfulness,—until the world becomes a utopia in which only supermen who alone can dispense with ethical and social enjoinings would roam about—Buddha's teachings would be furnishing guiding principles for the life of man,—the common man that lives, loves and dies.

RELATIVE GROWTH OF THE HINDUS AND THE MUHAMMADANS IN BENGAL

(*During the British Rule*)

By RABINDRA MOHAN DATTA, M.SC.

Calcutta

THOUGH the battle of Plassey was fought in 1757, the British did not take any active part in the administration of the affairs of Bengal till the grant of *Dewani* on the 12th August, 1765. Four years later came the devastating famine of 1176 B. S. (=1769), popularly remembered as the *Chhiattorer Manwantar, i.e.*, the change of heavenly rulers in seventy-six. In this famine, nearly one-third of the population of Bengal was swept off ; and it affected the western part of the province more than the eastern.

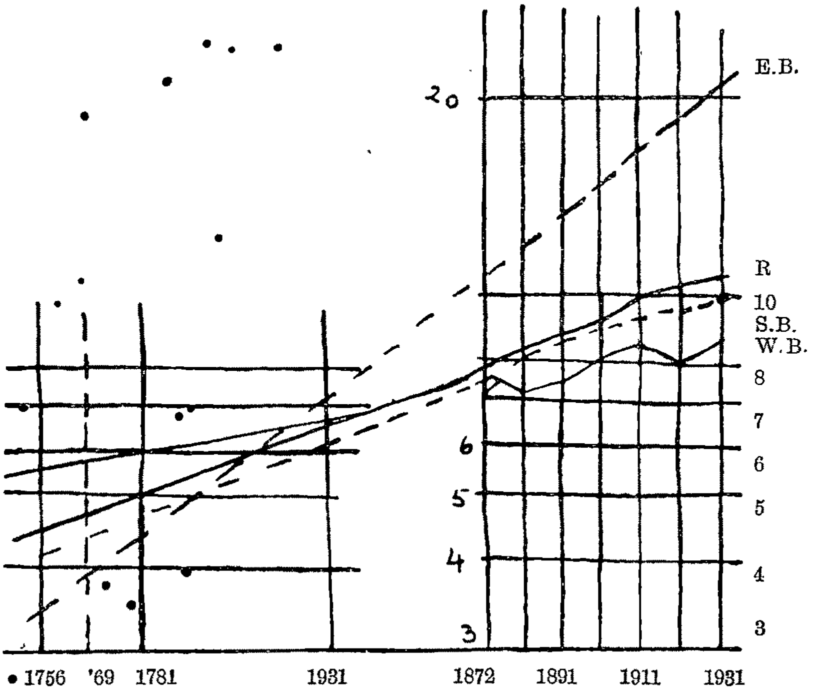
Scientific Census began to be taken in Bengal since 1872. Although the census of 1872 was not synchronous in the sense the census of 1881 and of the subsequent years were, yet the figures obtained are sufficiently accurate for our purposes. The growth of the population as a whole, and of the Hindus and the Muhammadans as communities, have been under accurate observation for the last 60 years. May we from the observed data, calculate backwards the population in 1757 or 1769, *i.e.*, roughly a century earlier from the earliest recorded figures.

The growth of population, according to Raymond Pearl, follows a 'logistic curve;' and in the Bengal Census Report for 1931, the growth of the population, and of the different religious communities, have been plotted upon a "logarithmic" section, in which the vertical intervals are proportionate not to the differences between the figures represented by them but to the differences between the logarithms of these figures.

The changes of population since 1872 for the several natural divisions are plotted at page 20 of the Report. Let us assume that there has been the same rate of growth since 1769, as during the observed period 1872-1931. On producing the curves backwards, we get the following results:—

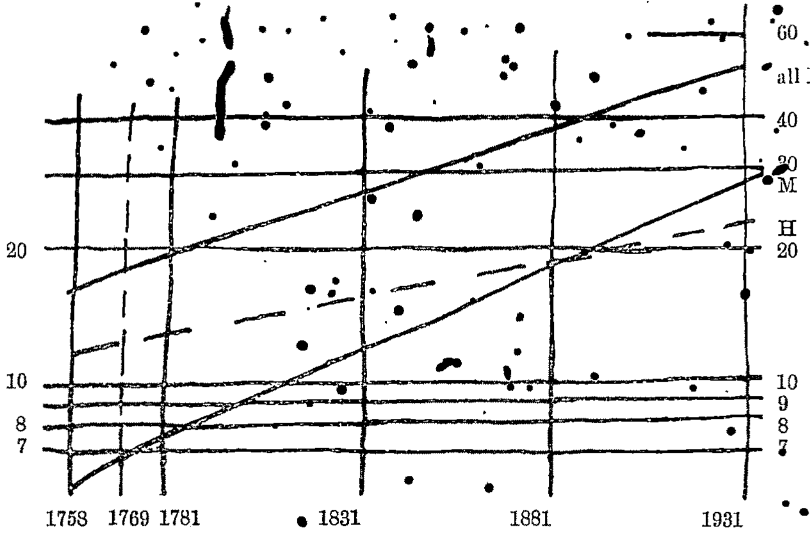
Population in millions in	1831.	1781.	1769.
(E. B.) Eastern Bengal (Dacca and Chittagong) ...	7·3	4·4	3·8
(R.) Rajshahi Division ...	6·7	5·2	4·9
(S. B.) Southern Bengal, or Presidency Division ...	6·3	4·8	4·5
(W. B.) Western Bengal ...	6 8	6·0	5·8
All Bengal ...	27·1	20·4	18·0

The curves we have obtained are reproduced here. The figures represent millions of population. The curve for Western Bengal is undulating; we have passed a smooth curve through it; and to be on the safe side, the produced curve is slightly lower than it should have been.



The changes in religions at each census from 1881 to 1931 are shown at page 386 of the Bengal Report. We reproduce the curves, showing the growth of total population, and of the Hindus and the

Muhammadans during 1881 to 1931, and produce them backwards



to 1756. On producing the curves, we get the following figures:—

Population in millions in		1831.	1781.	1769.
(All R.)—All Religions	...	27·0	19·5	18 0
(H.)—Hindus	...	16·0	12·0	11·0
(M.)—Muhammadans	...	11·0	7·8	7·0

The curves we have obtained are reproduced here. The figures represent millions of population. The curve for the Hindus is slightly undulating during the observed period; so we have passed a smooth line through the observed figures. To be on the safe side, it is slightly lower than it should have been.

That we are not far wrong in our estimates may be shown from the following considerations. The Permanent Settlement of land revenue was made in 1793. By it the Decennial Settlement made in 1789 was made permanent. At the time of the permanent settlement, the land-revenue was generally fixed at ten-elevenths of the gross rental. Ordinarily such gross rental will be proportional to population; so the permanently settled revenue is proportional to the then population. Let us see how far this is correct.

		Pop. in millions in 1781.	Land Rev. in lakhs. Rs.
Eastern Bengal	...	4·4	45
Rajshahi	...	5·2	49
Presidency	...	4·8	44
Burdwan	...	6·0	77
		20·4	215

It may be that the assets or gross rental of the Zamindars of Western Bengal were more particularly known to the authorities; or that the Eastern Bengal landlords were more clever to conceal their assets; the broad fact remains that the land-revenue was more or less proportional to population.

That the Hindus greatly outnumbered the Muhammadans, and roughly in the proportion we have indicated, is borne out by the accounts of early observers. Montgomery Martin observes the preponderance of Hindus in Northern Bengal (*c.* 1820). In Bakarganj, at present (1931), the proportion of Muhammadans is 71·63 per cent. The Bakarganj District Gazetteer says:—" Indeed it is probable that there were as many Hindus as Muhammadans in the district in 1800 A.D."

The proportion of Hindus and Muhammadans we have obtained, is on the assumption that the growth is natural; and that if any portion of it is due to conversion, the rate of conversion has been the same throughout the period. But there are indications that the revival of Hindu Orthodoxy in the early days of British rule compelled many of the lower castes to adopt nominal Muhammadanism. Will any better brain work out this aspect of the problem ?

LINGUISTIC STUDIES IN EUROPE

By BATAKRISHNA GHOSH, D.PHIL. (MUNICH),
D.LITT. (PARIS)

Calcutta

THE science of Grammar was assiduously cultivated by the philosophers of the ancient world, but an independent science of Linguistics never grew up out of their labours. Being philosophers they naturally tended to make the grammatical categories coincide with the logical ones although they were ill equipped with the apparatus by means of which alone the apparent gulf between the two systems can be bridged up,—an historical methodology regarding the origin and development of the language concerned, which however is not possible without comparative studies. The science of Grammar was actually founded in the West at a comparatively later date by Dionysios Thrax (*cir.* 100 B. C.) but his path was prepared by the long string of classical philosophers and Alexandrinian philologists. Thus Plato in his *Kratulos* tried to establish that the relation between the word and its meaning is preordained (*phúsis*) and not dependent on human discrimination (*thésis*). Aristoteles anticipated even the earlier Indian grammarians when he remarked that truth or untruth lies not in an isolated word but only in the word in a sentence, and in the heyday of grammatical controversy between the analogists and the anomalists the renowned Alexandrinian Aristarchos asserted the identity of logical and grammatical categories. Nowhere in the antique world however were grammatical studies so highly cherished as in India, and as here these studies began with objective philologists instead of theorising philosophers as in Greece, India has been able to make lasting contributions even to the modern science of Comparative Grammar.[1] The wonderful precision in descriptive phonology reached in the Prātiśākhyas can be equalled only by the modern linguistic works, the classification of compounds given by the Indian grammarians is usually adhered to in the treatment of all Indo-European languages, and the existence of dissyllabic roots was discovered in India long before Ferdinand de Saussure.

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[1] popularly but wrongly called Comparative Philology.

In spite of all these brilliant achievements of the antique scholars the science of Linguistics and Comparative Grammar dates only from Franz Bopp (1791-1867). He laid the foundation of Comparative Grammar by the publication of his "Über das Conjugationssystem der Sanskritsprache, in Vergleichung mit jenem der griechischen, lateinischen, persischen und germanischen Sprache" (1816). Seventeen years later he published the first volume of his "Vergleichende Grammatik." The main purpose of Bopp was to explain nominal and verbal inflexion by means of the Agglutinating theory of Wilhelm von Humboldt. He believed that the words of all the Indo-European languages could be traced back to monosyllabic roots, and that all flexional endings were originally pronouns. Yet it has to be said to the credit of Bopp that he perceived those "physical laws" which govern all the Indo-European languages. By "physical" law Bopp meant nothing but phonetic law. Bopp never tried to trace the historical development of particular Indo-European languages in the light of Comparative Grammar but remained content only with establishing their close relation with one another. It was Jakob Grimm (1785-1863) who introduced the historical method into linguistic studies and thus paved the way to a really scientific foundation of Comparative Grammar. Grimm was a Germanist and no comparativist. But the strictly scientific methodology which he demonstrated in his "Deutsche Grammatik" has proved to be of decisive importance for all subsequent linguistic research, and has been applied to various other languages by subsequent writers. Thus Diez's "Grammatik der romanischen Sprachen" and Miklosich's "Vergleichende Grammatik der slavischen Sprachen" were directly inspired by Grimm's "Grammatik." Grimm pointed out that for the scientific treatment of any particular language it is indispensable to trace it back to its own oldest historical form and that comparison with other Indo-European dialects should begin only at that stage. Like Bopp Grimm too was profoundly influenced by Wilhelm von Humboldt and defended his famous postulate that language is not an artificial product of human intellect but the direct expression of human nature. The third great pioneer in the field of Comparative Grammar was August Friedrich Pott, whose *magnum opus* is the voluminous "Etymologische Forschungen aus dem Gebiete der indogermanischen Sprachen." Directly inspired by Bopp and Grimm he rendered invaluable services to the science of Linguistics by defining more rigorously than his predecessors the phonetic laws of the Indo-European languages and in this he was guided solely by his etymologies.

In the first period of comparative studies in Europe almost all the works on Comparative Grammar were disfigured by philological inaccuracies which brought them into disrepute specially among the classical scholars. Exulting over undreamt of parallelisms with languages hitherto almost quite unknown the comparativists neglected the languages themselves and transferred their whole attention to the study of these parallelisms alone. As a result of the inevitable reaction the comparativists were soon constrained to study more carefully the languages they were dealing with and Theodor Benfey may be called the first scholar who tried to combine in himself the qualities of both the philologist and the comparativist. His edition of the Sāmaveda (1848) with text, translation and glossary was a remarkable achievement for the age, but his "Griechisches Wurzellexikon" was less satisfactory. From the comparativist's point of view it has to be said to his credit that he insisted on the "organic" relation between various forms etymologically connected with one another. The position of Max Müller, so well known in India, is rather dubious. He was doubtless a sound and conscientious Sanskritist and his pedagogic genius has rendered immense service to the science of Comparative Grammar by popularising it among wider circles. But in vulgarising the science he debased its quality and Whitney's onslaughts on him are unjustified only on account of their ferocity. In the field of Comparative Mythology too Müller played the same unhappy rôle: Kuhn founded it and gave it the status of a social science but Müller brought it into disrepute.

The first period of linguistic studies was brought to a close by August Schleicher (1821-1868) and Georg Curtius (1820-1885). Schleicher was a Slavist and his lasting contribution to the science of Linguistics lies in his publications on Lithuanian. But his "Compendium der vergleichenden Grammatik" (1862) marks a great advance on Bopp's Comparative Grammar, specially in methodology. Endowed with a rare genial spirit and trained in Hegelian philosophy Schleicher divided the elements of the language into those of *meaning* and *connection* respectively. The meaning lies in the root and connection in additions and affixes. According to Schleicher originally the language was an isolating one (like Chinese), but already in prehistoric times the connecting elements were affixed to the roots and lent it an agglutinating character, and the whole historical development of the Indo-European dialects shows nothing but a tendency to revert to the original isolating type. These assertions naturally gave rise to violent controversy at a later date. Schleicher's Hegelian leanings also determined his linguistic philosophy. He considered language to be a natural organism and placed it on the same footing with the natural sciences. This was a definitely retrograde movement from the position represented by Humboldt that language is *enérgeia* and not *phúsis*. But the greatest methodological achievement of Schleicher is without doubt his attempt to reconstruct the original Indo-European. Bopp established the relation between the Indo-European dialects and Grimm led the way to their historical treatment. But it was reserved for Schleicher to take the third logical step of synthesising these two tendencies and trace the various dialects back to one original language. Schleicher however missed his mark in estimating the value of reconstructed forms which he considered to have actually existed at some previous time. To-day they are regarded as mere convenient symbols to express the varying tendencies of the modern linguistic science. More they cannot be, for what Hendrik Kern facetiously remarked is but too true: the reconstructed original Indo-European changes its physiognomy every ten years.

Georg Curtius was essentially a Greek scholar and his "Grundzüge der griechischen Etymologie" is still regularly consulted by linguists. In a sense he was the founder of modern Greek phonology. But his greatest achievement was to establish peace between the classical scholars and the linguists. The classical scholars shuddered at the thought that their holy Homer has to be explained with the help of Sanskrit; but Curtius, armed with his own profound knowledge of Greek, convinced at least a section of them of the great advantage to be derived from a linguistic and comparative study of the classical languages. The work of Curtius is being continued with equal ability and more geniality by Prof. Paul Kretschmer of Vienna whose " Einleitung in die Geschichte der griechischen Sprache" is a model work of its kind and is indispensable to every student of Greek and Comparative Grammar. Curtius was the last of the older stalwarts and on him fell the brunt of the battle with the new school of linguists. As usual, Curtius failed to see the signs of time and when in 1885 he published his "Zur Kritik der neuesten Sprachforschung" victory was already in the hands of his adversaries. To his last day Curtius believed that of all the Indo-European dialects Sanskrit has most faithfully preserved the Indo-European vowel system and in the field of consonantism he adhered to the theory of "sporadic" phonetic changes.

The second period of linguistic studies was heralded by Scherer and Leskien, ushered in by Ascoli, Fick and Schmidt and brought to a close by the so-called *Junggrammatiker*. The main achievements of these scholars are doubtless to be sought in the field of Indo-European phonology. Scherer's "Zur Geschichte der deutschen Sprache" (1868) is a modern work in every sense. All the subsequent publications of eminent Germanists like Kluge and Streitberg are modelled on this unique publication of Scherer. Equally important, though in another field, is Leskien's "Die Declination in Slavisch-Litauischen und Germanischen" (1876). At the hands of these scholars the methodology of linguistic research underwent a new orientation. The great importance of analogy in linguistic development was now realised for the first time and it began to slowly dawn upon the scholars that the flexional systems in all their entirety were already present in the basic Indo-European language and that the later apparent discord is mostly due to analogy.

It is due mainly to the penetrating researches of Ascoli, the renowned chief of the Italian school of linguists, that the vexed question of Indo-European gutturals has been solved, although occasional differences of opinion still occur regarding minor details. Ascoli began his linguistic studies with the living Romanic languages and thus developed his own peculiar critical method which he applied to the problems of Comparative Grammar. Fick's greatest contribution to Comparative Grammar is his monumental "Vergleichendes Wörterbuch der indogermanischen Sprachen" (1870). The recent comparative dictionary by Walde-Pokorny is naturally more up to date, but there is no reason to believe that it is qualitatively superior to Fick's work. Many of the etymologies suggested by Fick have stood the test of time. In collaboration with Bechtel he wrote his important work on Greek proper names. Researches in this line were further continued by Bechtel who is also the author of the remarkable book "Hauptprobleme der indo-germanischen Lautlehre seit Schleicher" (1892) whichi s considered to be one of the classics in the field of Comparative Grammar. Moreover Bechtel has made voluminous contributions to the study of Greek dialects, but his publications on this subject, although a mine of invaluable information, must be characterised as unsystematic and sometimes even inaccurate.

In his earlier publications Johannes Schmidt still adheres to the old school and he did not go over to the new school without a struggle: his classical "Kritik der Sonantentheorie" is the result of his controversy with Brugmann *cum suis* over a vital problem. But if Schmidt hesitated to accept the tenets of the new school it is because all great scholars find it difficult to change or modify their cherished views on account of new unexpected discoveries. For few scholars can boast of such profound depth of learning as Johannes Schmidt. His endless publications in the pages of *Kuhn's Zeitschrift* have enriched almost every branch of Comparative Grammar and his peerless "Pluralbildungen der indo-germanischen Neutra," written for specialists only, must always remain a wonder work of profound erudition. The Leipzig school of linguists, who formed the kernel of the *Junggrammatiker*, often received sharp but healthy criticism from the pen of Johannes Schmidt. His pupil, collaborator and successor in Berlin, Wilhelm Schulze, essentially continued the tradition of Schmidt. The students of Schulze are often heard to say in a tone of absolute conviction "Schulze knows everything,"—the present writer missed him narrowly, for he retired the same year the latter came to Germany. There is hardly any branch of Comparative Grammar in which Schulze has not left his mark. His work on the Homeric dialect "Questiones epicae" (1892) is still the best on the subject and his monumental "Geschichte der lateinischen Eigennamen" is considered to be a model work of the kind.

It is necessary to go back a few decades in order to begin the story of the *Junggrammatiker*—a word originally used in a malicious and pejorative sense to designate the pioneers of the new school but later considered to be a flattering epithet on account of those with whose names it was originally associated, for the *Junggrammatiker* are no others than Brugmann, Osthoff, Paul, etc., and in a sense also de Saussure, Kern and Fortunatov. A famous formula is for ever associated with the names of these scholars: Ausnahmslosigkeit der Lautgesetze (phonetic laws admit no exception). Brugmann *cum suis* believed that the phonetic laws act with mechanical regularity and every apparent exception is to be attributed to the influence of analogy. Modern linguistic science no longer believes in such cast-iron phonetic laws; it considers them more as akin to laws of changing modes of clothing, as Guentert has actually put it: the majority follow the rule but a certain percentage always lags behind. Yet to the eternal credit of the *Junggrammatiker* it must be said that it is they who founded the entire disciptine of Comparative Grammar on a really firm scientific basis and settled once for all the phonology of Indo-European dialects. Their individual contribution to science is second to that of no other scholar and above all Brugmann, the author of the *Grundriss*, holds a unique position in the whole history of Comparative Grammar: in a sense he even personifies it.

The theory of 'phonetic laws without exception' owes its origin to a brilliant discovery of the Danish scholar Karl Verner, a countryman of Rasmus Rask who disputes with Grimm the honour of having discovered the law of Germanic consonant mutation. Ever since the days of Grimm-Rask the appearance of an unexpected media in the place of tenuis in Germanic forms was a thorn in the side of all linguists, and Germanists in particular. While in a playful mood in a Leipzig beer-hall frequented by students Verner accidentally discovered that this unexpected eruption of mediae into the realm of tenuis can be fully explained if the position of the accent is taken into consideration: in fact whenever the accent is not immediately preceding an unexpected media should take the place of the expected tenuis. This was the signal for a great revolution in linguistic science. A host of anomalous forms which could be hitherto explained only on the assumption of sporadic phonetic change could now be satisfactorily explained with the help of Verner's law. Phonetic laws rose at once in the esteem of the scholarly world, but their zealous sponsors shot above the target when they attributed to them the inexorableness of the laws of nature. Modern reaction against this view has been already referred to. Verner's discovery was of inestimable value also in another respect,—it solved the problem of Indo-European accent on all essential points. Hitherto Sanskrit and Greek had been the only two languages which still showed the old accent, but as they often differed from each other an insight into the nature of the original Indo-European accent was quite impossible. Now that the old Germanic accent could be inferred from the effects of Verner's law the welcome evidence of a third party was available which decided the issue in favour of Sanskrit on most essential points.

In connection with the individual contributions of the *Junggrammatiker* Brugmann's *Grundriss* has naturally to be mentioned first. This monumental work is not an " adventurous and personal " (Meillet) encyclopaedia like Hirt's recent " Indo-germanische Grammatik," but fully deserves its high reputation as a sober synthesis of all the multifarious achievements in the field of Comparative Grammar. The *Grundriss* is the basis of all modern linguistic research. Brugmann's discovery of the existence of syllabic nasals in the original Indo-European is one of the most brilliant in the history of Comparative Grammar. In the light of this discovery Brugmann theoretically postulated Greek forms in *-oia* for first person sing. optative. People were at first sceptical about these theoretical forms, but when from ancient Greek epigraphic records the form *exelaunoia* actually came to light it was a triumph not only for Brugmann himself but also for the whole science of Comparative Grammar. His colleague Osthoff, jointly with whom he published the famous "Morphologische Untersuchungen," discovered the existence of syllabic liquids in the original Indo-European. Osthoff specialised in presenting highly technical things in an attractive non-technical language, and all his writings are characterised by his own peculiar fresh and vigorous style.

Another important discovery, which finally unseated Sanskrit from its high pedestal in the realm of Comparative Grammar, was now imminent. It is the law of palatalisation in the Aryan languages which conclusively proved that Greek and not Sanskrit has faithfully preserved the Indo-European vowel system. This discovery, most credit for which has to be given to Collitz and Johannes Schmidt, for the first time cleared the way to a real understanding of Indo-European vocalism which was further cleared up and elucidated by de Saussure in his immortal *Mémoire*. De Saussure combined in himself creative imagination, rigorous accuracy and rare geniality and the value of his contribution to Comparative Grammar cannot be overestimated. It required an uncommon amount of imagination and self-confidence to suggest that in all cases *e* is the normal vowel and an even greater amount of erudition and power of presentation to convince the world of it. He also perceived that the Schwa Indogermanicum becomes *i* in the Aryan languages. This theory has been universally accepted with the solitary exception of Pedersen, who on that account has been severely taken to task by Guentert.

A host of eminent scholars of more or less independent position have to be mentioned at this stage, all of whom, in some way or other, were inspired by the *Junggrammatiker*. Quite a new field of research was opened up with the publication of Bréal's epoch-making "Essai de sémantique." Hitherto the grammars of individual Indo-European dialects were divided into three main sections—phonology, morphology and syntax. But Bréal's brilliant work was enough to show that semasiology too should be given an equally important place, and Nyrop in his "Grammaire historique de la langue française" has actually devoted a whole section to semasiology. Bechtel in his "Ueber die Bezeichnungen der sinnlichen Wahrnehmungen in den indo-germanischen Sprachen" ingeniously formulated the semasiological law which is associated with his name. In terms of this law words signifying subjective perception and the corresponding objective sensation are derived from the same root. Thus English *palm* (of hand—of course a loan-word) and *feel* are etymologically connected with each other. Modern tendencies in semasiological researches may be best studied perhaps in the publications of Leo Spitzer and something like a system of Comparative Semasiology is being gradually built up under the inspiration of Antoine Meillet.

Jakob Wackernagel, the octogenarian savant of Bâle, is truly regarded as a prodigy of learning and a grammatical genius. Everything that issues from the pen of Wackernagel at once passes on to the classics in the field of Comparative Grammar,—all that he has touched he has turned into gold. At the side of his incomparable "Vorlesungen über Syntax" the bulky volumes of Delbrück seem to be a shapeless mass. His brilliant paper on the position of enclitica is a model work of scientific research. His numerous etymologies testify to his creative imagination and his Homeric studies are reckoned among the best of the kind. It is a great good fortune for India that for the last fifty years this veteran scholar is engaged in writing his "Altindische Grammatik," the third volume of which appeared only two years ago. The remaining three volumes will be brought out evidently by his pupil Debrunner who already appears as a collaborator in the third volume. There are excellent grammars of particular Indo-European dialects, such as the Greek grammar of Brugmann-Thumb and the Latin grammar of Stolz-Malz (new ed. by Leumann-Hofmann), but they will all have to be regarded as second-rate when Wackernagel's Sanskrit grammar is completed (though by that time the earlier volumes will require a revision,—the first volume requires it already), for Wackernagel's "Altindische Grammatik" is not only more exhaustive from the view-point of earlier Sanskrit but also gives a wider scope to Comparative Grammar. The study of Indian linguistics must begin with Wackernagel's grammar and in a sense also end there, so far as earlier Sanskrit is concerned, for a better treatment of the subject can be hardy imagined. Moreover Wackernagel's grammar is at the same time the best extant etymological dictionary of Sanskrit. There are excellent etymological dictionaries of Greek, Latin, Slavic, Gothic, etc., but for Sanskrit, one of the most important Indo-European dialects, we have as yet only Uhlenbeck's "Kurzgefasstes etymologisches Wörterbuch" which in fact is much smaller and less satisfactory than even the title would suggest. Happily this great desideratum in the field of Indic philology is at last going to be met, for the long expected etymological dictionary of Prof. Wüst, under whom the present writer had the privilege of working for three years in Munich, is in the press.

Wüst's work will be more extensive than any existing etymological dictionary, and its magnitude is certainly commensurate with the importance of the subject it deals with. Among the Sanskritists Wüst's bibliography is always by far the most complete and that signifies a great advantage for his coming dictionary. What is more, Wüst has his own method and has done pioneer work in the field of etymology. He has raised the *art* of etymology to the status of an exact *science.* In sharp contrast to the Scandinavian etymologists like Persson, Johansson, Charpentier, Petersson, Wüst has reduced the rôle of imagination to a minimum and established definite laws of elimination from which the ultimate solution is derived with inexorable certainty. Wüst's dictionary is not a mere repertory of results achieved in the field of Indic philology: about a thousand obscure words find satisfactory explanation for the first time in this work. In short, Wackernagel's grammar and Wüst's dictionary will be the main pillars on which will rest the future edifice of linguistic research in the field of Sanskrit.

A rapid survey of the Sanskritists of Europe may not be out of place here. The Vedic researches of Weber, Oldenberg, Bergaigne, Hillebrandt, Geldner, Pischel, etc., are too well-known to require any introduction at this time of day, specially in India. Almost all that Oldenberg has published is impeccable, and his "Ṛgveda-Noten," together with Geldner's translation of the Ṛgveda, a part only of which has been published as yet, forms the basis of further research in the field. The Ṛgvedic dictionary of Grassmann, who distinguished himself also in the field of Comparative Grammar by discovering the law of the dissimilation of aspirates, is still indispensable to every student of the Veda, and the learned supplements of Neisser, the first two fasciculi of which have already appeared, have greatly enhanced its value. The renowned Dutch Sanskritist Caland specialised in the Brāhmaṇas and his thoroughness has since become proverbial. His translation of the Āpastamba Śrautasūtra is unique and indispensable to every student of Ancient Indian Ritual and his magnificent translation of the Tāṇḍyamahābrāhmaṇa shows what a great improvement can be made on similar works in the Harvard Oriental Series. Among Caland's various valuable contributions to Comparative Grammar may be mentioned his discovery of the close relation between *-ro* and *-i*-stems, *e.g.*, *śvitrá*: *śitikaṇṭha*, *argós* <**argrós*: *argikeraúnos*. Prof. Oertel of Munich has also specialised in the Brāhmaṇas and he is truly regarded as a syntactical genius. The first volume of his monumental "The Syntax of Cases in the

Narrative and Descriptive Prose of the Brāhmaṇas" (to be completed in six volumes) has already appeared. To the high credit of Oertel it must be said that he has for the time banished mystical language from syntactical researches and instead of grouping under one head, for instance, all the cases of "dative in the place of genitive" undertook to investigate every particular case on its own merits and even each individual flexional form apart in the light of its own peculiar associations and connections. The present writer made his apprenticeship in Vedic text criticism under the guidance of Prof. Oertel. Herman Jacobi, the veteran Sanskritist of Bonn, has rarely engaged himself with linguistic studies, but his genial "Compositum und Nebensätze" is a lasting contribution to Comparative Grammar, though all his views are no longer accepted by scholars. Jolly's monograph on Indo-European infinitives is still useful. Prof. Jules Bloch, the acknowledged authority on New Indian dialects, rose to fame long ago on the publication of his important paper on "Phrase nominale" which is still indispensible, and his work on the modern Indo-Aryan dialects of India is in the press. Louis Renou, trained in the school of Meillet, is certainly one of the most interesting figures among the younger Sanskritists and linguists of Europe. One of his German admirers once told the prèsent writer, "every two years Renou brings out a life's work," and the latter had the opportunity of testing the truth of this statement when working with him in Paris. Truly has Renou achieved a unique position within a few years through the quantity and quality of his work. His remarkable "Valeur du parfait" is a lasting contribution to Comparative Grammar and his "Bibliographie védique" must be at the elbow of every Vedic scholar. But his greatest achievement is without doubt his unique "Grammaire sanskrite." Here he has done for classical Sanskrit what Wackernagel proposes to do for Vedic, and in methodology he has struck a wise middle path between Whitney's and Wackernagel's. Paul Thieme is the author of an important monograph on the "Plusquamperfektum im Veda." This thin brochure of less than hundred pages, very difficult to read, marks a distinct advance in our knowledge. The Vedic researches of Macdonell and Keith are of an altogether unlinguistic character. Macdonell's Vedic grammar is lifeless and statistical and Keith's publications are often disfigured by inaccuracies. Whitney's is still the only complete scientific Vedic grammar.

Iranian philology is doubtless the creation of the three eminent French savants,—du Perron, Burnouf and Darmsteter,—each of whom represents a distinct age, as Geldner aptly said. But it was placed on a truly scientific basis by that redoubtable Iranist Christian Bartholomae, who alone has done for Avesta what Böhtlingk, Roth and Wackernagel have done for Vedic. He was perhaps the strictest of all great linguists and with a stern objectivity of mind he successfully resisted the literary charm of the texts to the study of which he had devoted his life. His "Vorgeschichte" of the Iranian languages and grammar of Avestan and Old Persian in the "Grundriss der iranischen Philologie" are still the best in the field and quite indispensable to every student of Iranian philology; but even these works pale into insignificance at the side of his monumental "Altiranisches Wörterbuch." In the preface to his dictionary Bartholomae claims to have given in his work a systematic, exhaustive and scientific treatment of all that is known of the Old Iranian languages, and his claim has never been challenged. Bartholomae has also made invaluable contributions to general Comparative Grammar and Vedic, of which may be mentioned here "Bartholomae's law" about metathesis of aspiration and concomitant sonorisation in Aryan languages (*e.g.*, *mu(g)h+ta=mugdha*). Wilhelm Geiger, the octogenarian Iranist and Vedist of Munich, is an old friend and colleague of Bartholamae. He has done invaluable pioneer work in the field of Iranian dialectology. Geiger, under whom the present writer had the privilege of working, refuses to treat the language as something apart from life and thence his lively interest in all that concerns Iranian culture. At present Geiger is engaged on his monumental Ceylonese dictionary. Bartholomae's pupil Hans Reichelt is a distinguished comparativist and a very efficient Iranist. He has rendered yeoman's service to the cause of Iranian philology by publishing the Soghdian texts only a few years ago. Pioneer work on Soghdian was done by Gauthiot who fell in war after publishing only the first part of his "Grammaire sogdienne." The second part was published long afterwards by Benveniste with whom the present writer had the privilege of working in Paris. A pupil of Meillet and a strict linguist,—the publications of Benveniste are characterised by rare sobriety and rigid accuracy.

Bartholomae had a great rival in Andreas who trained up a host of scholars but himself forgot to publish anything. His things are now being published posthumously by his pupils. Andreas had fundamental differences of opinion with Bartholomae on the value of vowels in Old Iranian texts and he made a distinguished convert in the person of Jakob Wackernagel. But the subsequent linguistic research has shown that on this point Andreas was wrong and inconsistent. Jointly with F. W. K. Müller of Berlin Andreas has done more than anybody else to decipher and interpret the Middle Persian fragments recovered by the Turfan expedition and to him also goes the credit of having first of all discovered the existence of the Soghdian language. The noted Iranist Hertel has his own way in almost everything which however he has not yet been able to persuade others to adopt.

Three great Celtists—Thurneysen, Pedersen and Vendryes have acquired unique fame in the field of Comparative Grammar. Thurneysen was orginally a Latinist and his numerous publications have done much to solve the problems of Latin phonology and morphology. Still more distinguished are his services to Celtic philology and his "Handbuch des Altirischen" is still by far the best Old Irish grammar. Some of the most brilliant discoveries in the field of Comparative Grammar are associated with his name. Thus it was he who established the Indo-European antiquity of the *n*-flexion of Germanic comparatives by pointing out the parallelism between Goth. *sutizins* and Gr. *hēdíonos*<**hēdísonos*, and he also gave his well-known explanation of the mysterious double accented Vedic infinitive in *tavái*, which in his opinion is derived from *-tave*+*vái* through haplology. Pedersen's *magnum opus* is without doubt his "Vergleichende Grammatik der Keltischen Sprachen" which is indispensable to every comparativist not well up in the baffling Celtic languages, but there is hardly any branch of Comparative Grammar which has not been enormously enriched by the penetrating researches of this great Danish scholar. An eminent Slavist he has done pioneer work in elucidating some of the most obscure Indo-European dialects, such as Albanian and Armenian, and his contributions in the field of Latin philology are also invaluable. Pedersen is a supporter of Moeller's famous theory of the common origin of Semitic and Indo-European languages, for which be has been often severely taken to task by orthodox comparativists. Prof. Vendryès, under whom the present writer did his bit of Celtic philology, is a friend and colleague of Meillet. Many works of the first importance have appeared under their joint names, though their methods of research cannot be said to be identical in every respect. Vendryès' Old Irish grammar and his innumerable publications in *Revue Celtique* have placed him among the foremost Celtic scholars of Europe.

Some of the great linguists who worked chiefly on the classical languages have been already mentioned above, and it is impossible to give anything like a complete list of even the most prominent scholars in this field. Yet, even at the risk of injustice inherent in selection, let us mention here Wilamowitz-Moellendorff the *doyen* of Greek philology, and Eduard Norden who holds an equally high position in the field of Latin, though both of them are philologists and not linguists in any strict sense. Solmsen, who under the pseudonym 'Usener' published his famous book on "Götternamen," distinguished himself by his researches on some of the most difficult problems of the classical languages, and Skutsch rendered equally eminent services to Latin grammar. Prof. Kroll of Veinna is an old friend and collaborator of Kretschmer and is with him the joint editor of "Glotta." Prof. Ferdinand Sommer of Munich, at whose feet the present writer did his apprenticeship in Comparative Grammar and Classical philology, is distinguished for his thoroughness and exactitude. His "Handbuch der lateinischen Laut und Formenlehre" is still the best work on the subject, his "Griechische Lautstudien" solved some vexed problems of Greek, he dispelled the illusion about the existence of a spirantic *y* in original Indo-European for which Schulze was responsible, his monumental monograph on *-ia -io* stems in the Baltic languages is an inexhaustible mine of rich information and his prenetrating researches on *nu ephelkustikon* have at last thrown a flood of light on a fascinating problem of Greek. But his greatest achievement is no doubt that he has established Hittite philology on a really scientific basis and his method is the only recognised one to-day in interpreting Hittite texts. In sharp contrast to Delaporte of France and Sturtevant of America Prof. Sommer carries on his Hittite studies on strictly philological lines and discourages the spirit of cheap comparison among his students.

In the field of Balto-Slavic philology the pride of place naturally goes to Leskien, by following whose lead the *Junggrammatiker* achieved their sensational successes. Leskien has done more than anybody else to bind down the Slavic languages by means of scientific grammar and his imposing monograph on nominal formations in Lithuanian is a marvel of industry and scientific acumen. The non-temporal character of the Indo-European verbal system was first perceived by him and it is at his instance that the theory of verbal 'aspects' has been gradually elaborated in Comparative Grammar. Bezzenberger was a comparativist but specialised in the Baltic languages and rendered distinguished services in the field of Old Prussian. Prof. Berneker of Munich, at whose feet the present writer began his Balto-Slavic studies, is considered to be the greatest living Slavist. It is a pity that Prof. Berneker has given up the idea of completing his comparative dictionary of the Slavic languages, the first part of which however continues to evoke the admiration of all linguists. Passing over a large number of eminent scholars in this branch of Comparative Grammar let us mention the three towering Russian savants Fortunatov, Shachmatov and Jagic, whose genial writings are considered to be classics in the field of Slavic philology. Fortunatov also discovered the famous law of cerebralisation in Sanskrit which has however to-day become a mere linguistic etiquette in the domain of Comparative Grammar and is no longer regarded as a phonetic law. It has since been fundamentally modified by Scheftelowitz but it is hardly tenable even in this reduced form.

The number of eminent Germanists is so large that we have to confine ourselves here to specialists in English philology for which there is a special interest in our country. Both Kluge and Sievers, who did pioneer work to lay the foundation of scientific Germanic philology, were at the same time expert Anglicists. Skeat's etymological dictionary has still to be compared with Kluge's dictionary of the German language on various phonological problems and corrected accordingly, and although Wyld's excellent work may be profitably used for all elementary purposes Sievers' grammar is still indispensable to every serious student of Old English. The publications of Zupitza in this field are hardly less important. The great tradition of these scholars is now being continued by Luick, Brandl, Holthausen, Foerster, etc. Luick's monumental "Historische Grammatik der englischen Sprache," of which about a thousand pages have already appeared, is as yet hardly known in our country, although this work is for English what Wackernagel's grammar is for Vedic Sanskrit. All further Anglistic research must begin with a reference to Luick's grammar, for in it has been collected and presented in a strictly scientific form all that has been hitherto achieved in this field. Better known in our country are the publications of the genial Danish Anglicist Jespersen, who is however often personal, and some of his more important theories have not found general acceptance. The French Anglicist Huchon has mostly published text-books on the subject and Wright's Old English Grammar, like all his grammars, is notorious for its unsystematic and unscientific character.

English philology has so far ceded no ground to the general tendencies of the twentieth century and is still dominated by the mechanical *Weltanschauung* characteristic of the nineteenth which favoured the rise of the school of *Junggrammatiker*. The new tendencies have however made a complete conquest of Romanic philology. In the domain of this vast discipline hardly anything is done to-day in connection with phonology or morphology. In other words, modern Romanic philology is entirely the product of the third phase of linguistic studies in Europe as is amply proved by the publications of the eminent linguistic philosopher Karl Vossler. His "Frankreichs Kultur im Spiegal seiner Sprachentwicklung" shows that language is now regarded as a social science, and this is without doubt the most characteristic feature of the third phase.

The stalwarts of this new movement have taken upon themselves the onerous task of making a higher synthesis of all the details brought to light by the labours of the *Junggrammatiker* and the host of scholars enumerated above who were directly or indirectly inspired by them. The recognised leader of this new movement is Antoine Meillet whose position in the field of Comparative Grammar is unique. Meillet is the point of confluence of all the different currents of linguistic tendencies of the second period which has not yet come to a close and from him radiate the new channels of creative research which characterises the modern age. Without claiming to be a specialist in any particular Indo-European dialect he easily possesses specialist's knowledge in every branch of Comparative Grammar. Meillet is of an altogether synthetic mind. He has done no spade-work for any particular language (excepting for Old Church Slavic), but the students of Comparative Grammar have to depend upon his writings in order to be able to form a correct estimate of each language in its relation to all the other dialects. Brugmann's *Grundriss* falls short of the purpose on account of the mechanical and separate treatment of the languages and Meillet's famous "Introduction" supplies the necessary corrective to it. Paul, Wundt, van Ginneken, Vossler had directed the study of linguistic psychology into a separate channel, but Meillet brought it back within the fold of orthodox linguistic studies. In short, Meillet gave the final form to the linguistic achievements of the second period and ushered in the third. His is the proud position of the master commanding and directing the course and currents of the science of Linguistics.

The third age of linguistic studies is still in its infancy. Particular branches, like Romanic philology, are already more or less completely penetrated and inspired by the new ideas. But in spite of the distinguished lead of Meillet, comparativists, Sanskritists and classical philologists are still mostly lagging behind. Yet it is an undeniable fact that all their works to-day have received a clear new orientation. The rights of analogy have now been fully vindicated for the first time in the history of Linguistics,—formerely it was resorted to by the *Junggrammatiken* only to explain 'exceptions.' In the field of Comparative Grammar most characteristic of the new age are perhaps the publications of Guentert and Havers. Guentert's studies in "Reimwortbildung" have enriched the arsenal of Comparative Grammar with a new weapon the importance of which is only now beginning to be realised, and Havers' syntactical researches, every page of which testifies to an astounding penetrating acumen, have at last paved the way to an adequate comprehension of the psychological background of Indo-European syntax.

Though still in its infancy the third age of Linguistics contains also the seed of the fourth, the first utterings of which have not been altogether happy. This fourth age, which may be provisionally called "glottogonical," has been heralded in the domain of scientific Linguistics by Hermann Hirt, who achieved well-deserved fame through original studies in Ablaut, which he however could not materially enhance through his recent voluminous " Indogermanische Grammatik." The characteristic tendency of Hirt's researches is to reduce the original Indo-European to an ideal isolating idiom which through subsequent agglutination assumed the characteristics of the later Indo-European languages. Such adventurous theories have naturally not met with universal approbation. Walleser's recent researches on Sanskrit morphology are simply disastrous, and Baader's sensational monograph on " Ich-Deixis" must be regarded as fantastic and unscientific. Thus modern tendencies in the international linguistic literature present the fascinating multi-coloured picture of a baffling interplay of sharp cross-currents and opposite tendencies, of subdued emotion and exultant enthusiasm,—altogether singularly reminiscent of Hegelian dialectics, which stood god-father to this young science.

IS SHAVIANISM AN ERROR ?

By SURESHCHANDRA SEN, M.A.
Professor, Murarichand College, Sylhet.

There may be difference of opinion, as there is, about the genius of Bernard Shaw and I am one of those who have not always been able to subscribe to his views of men and things, regarding him sometimes more as a cynic than a dispassionate artist. I have often looked upon him as an awful iconoclast who must be approached with due caution, lest one might find oneself entangled in some of his taking though dangerous dicta. But growing more and more in experience of the world I find that some of his utterances which I regarded as light banter, not worthy of serious notice, are really fraught with a deep significance. And while I have wondered at his hold on the modern age and taste, I have not been able to free myself from his fascination, allowing myself to be carried away by it, not knowing whither I was being led. His power is thus established, both over his critics and his " Boswells." While I have doubted if society has reasons to be grateful to him, I have admired the manner in which he has sought to tear the veil of hypocrisy from off its face and expose the hollow insincerity of mere professors of idealism—preachers, priests and teachers—and so enlist our sympathies for the fallen and down-trodden—the untouchables and the depressed classes, who not only disfigure Indian society but all societies where man's laws have been superimposed upon God's—where pride and tradition have sought to crush the natural impulses of the heart ! And this admiration of mine has always lurked in a secret corner of my heart so that even when I have been angry at some of his daring sayings, I have had my regard for this friend of man. Inspite of what the great Tolstoy was pleased to remark that such a genius as Shaw's was wrecked by his dwelling and doting more on the superficies of human life than on its depths, I have felt that the pride and sanctimony which so often hide vices in high and privileged classes cannot be adequately held up to ridicule by mere idealistic art. Caustic satire with a gripping sense of the realities and actualities of life as it is lived even on its surface is the most effective weapon to restore normality in our outlook, by teaching us to assess things at their proper values and not merely at their prices as fixed on their labels handed down by tradition or law or superstition. If the surface of life is rotten and rancorous, is it not sheer folly to search for purity beneath and be busy with the depth, neglecting the appearance as if no reality were there ? Should we bring abstractions of metaphysics to the hungry who are clamouring for bread ? And this clamour for food is a pressing necessity which no one who poses to be a teacher should lose sight of. Nature has given us our appetites, our impulses, our sentiments—should they be stifled and ignored altogether so that the law-giver or the social form may flourish? And here we find Shaw at work—throwing all regard for mere forms to the winds, he sets about to rehabilitate human society in his characteristic boldness, laying stress on the demands of the heart, while scorning conventions, norms and standards that have, in his opinion, ill shaped, mutilated or dwarfed human natures. It is this aspect of Shaw's writings that appeals to me, though I wish he had also been alive to the higher demands of the soul, while so keenly responsive to our desires, impulses and appetites, These latter are certainly real in that they make their irresistible appeal in the very constitution of our being. The problem before the philosopher is how to regulate them with reference to the ideal which must nourish and feed us. The problem before Ibsen or Bernard Shaw is to recognise their case which a craze for ideal only seeks to shut out of view and then develop them on their intrinsic merits, never forgetting that they have their supreme value in the economy of human existence.

This value must be recognised and society reconstructed and there must be a re-stamping of new labels according to the right adjustment of life's values. The rich or the powerful should not be allowed to browbeat or oppress the poor or the weak. We all feel alike in circumstances which are alike. The man within must not be insulted, though he be a servant or a subordinate. It is very often seen how the arrogant master forgets that even a servant has a soul—that he also bleeds when pricked and shivers if exposed to cold. Carried by pride of power, the man in authority only looks for services and homage from his dependants and the most faithful and loyal servant is for even a slight irregularity, real or fancied, spat on, spurned and kicked as if he were a contemptible cur. A Shaw rises in rebellion at this sight and calls proud society to cry halt.

A man lapses and sins with impunity, still careering gaily along, commanding those below and dispensing justice which he seldom follows in his own life. A woman is guilty of the slightest error. She is hounded and ostracised and condemned to hell-fire by your grave judge or graver priest. Shaw's heart is lacerated at the sight of this iniquity. Diplomacy outwits, the glamour of power blinds and the claims of the mute, because they are weak, go unheeded. Shaw's indignation rises to a white heat and reminds us of the old prophet denouncing divine wrath on sinning Israel. Though Shaw does not pretend to any spiritual faith or higher beliefs, which are necessary for the progress of man, and though he may be looking on the surface of life as it appears, yet his warm and feeling heart, yearning to right the wrong from which he suffers, is perhaps a better place of pilgrimage than many of our shrines, which may not after all comfort the weary and sick at heart. This is downright blasphemy to some. But the mealy-mouthed philosopher or priest who preaches to hide his own sins, his lips professing what his heart denies, is a real danger to society. Shaw hates sentimentalism but he cherishes sentiments; he shrinks from mere exhibition of feelings, while he respects them when rightly indulged and so acted out for the good of others and not simply for the satisfaction of a passing whim or impulse or for ostentation. Hysteria and theatricalism are his scorn. The world would be happier in his view if we talked less, cherished less ideals, mirroring ourselves as we are, giving up delusions and seeing things as they are and not as they ought to be. The "ought-to-be" is, according to Shaw, the most dangerous will-o'-the-wisp that has misled us through the morasses, while we neglected the "is" or the "life-force" pressing itself to a proper estimate of the human sensibilities as they are and not as they are coloured by our prejudices, traditions, beliefs or ideals. The heart as it feels under the stimulus or the external, physical causes is sacred and more so than when it seems to be cross even under the pressure of maxims and laws which take no count of its real needs.

Rightly understood, Bernard Shaw is a great friend of humanity. The deeper or spiritual side of life may be real or may not be. But we should, according to him, cherish no belief therein till we have "set our own house in order" and attended to the reality of our feelings in relation to our physical needs, intellectual cravings or moral sentiments. The brain, the liver and the heart are realities which have been anatomised and dissected and they are same in essence in every human being. The laws of society, state or church which overlook this fact of facts only to make room for traditions or ideals for their sake or to feed the pride of the privileged classes, must be re-written so that man's progress may proceed on right lines, unfettered by our ignorance, fallacies and iniquities.

I should like to wind up the above summary of what I have understood of the great writer by a very brief comment.

With all my homage to such a friend of the oppressed and the depressed, I should like respectfully to remind him that unless, in all that we feel and all that we do, we keep before us some inspiring ideal to help us, shall we not find ourselves shrivelled up into nothing in course of time ? The life force must be energised by the spirit force. The ideal must give shape to the real. If vice has masqueraded as virtue somewhere and sometimes, we should not make an end of virtue but should get the mask off vice's face and not destroy and uproot all that is fundamentally noble and good in human nature. To think of helping on human progress without the impelling force of the lofty ideals of Philosophy and Religion is to put the cart before the horse.

Should not Sociology be helped by the right sort of Ethics and Theology, interpreted and guided only by sincere and honest seekers of the Truth ?

DARJEELING AND ITS PROPOSED VERNACULAR

By CHITTARANJAN DAS-GUPTA, M.A.

Jalpaiguri

Ever since Col. Campbell's days, the district of Darjeeling has remained in isolation, with a small race of short and hardy hillmen, singing their shrill ballads, and fighting the inclement weather and the barren soil. The Missionaries ventured into these unexplored interiors and started 'Homes.' But the hillmen are a people who, it seems, by an upheaval of Nature, had been thrown back on this side the Himalayas, borne on the crest of a wave as it were, leaving behind their culture and tradition if any, on the other side the mountains. Cut off from their original home and from their ancient tradition, they were living a sort of nomadic life, scattered in the mountain fastnesses. Slowly they formed into two or three minor states like Nepal, Sikkim and Bhutan.

The fabric of the state supplies the best cement to hold together within its jurisdiction the numerous disjointed tribes of a country. The three states that thus grew up in this hill-area were peopled wholly by these hill-tribes, steeped in a kind of blessed ignorance, wilfully shutting out all light from without, and fostering a kind of occultism very similar to the Tantrikism of the Hindus. Social relations were neither defined nor much cared for. A typical hillman is like that suitor of Portia, who bought his clothes in France, his hose in Germany and behaviour everywhere. The people used to live under feudal chiefs, governed and controlled by a military overlord. Thus the government, in course of time, developed into the logical end of a military oligarchy.

Caged in states like these, like chests under lock and key, the hillmen passed their humdrum days. The older population in the district consisted mainly of the Lepchas. The influx of the Paharis was a much later event. Both the peoples by their language and habit betray a Tibeto-Chinese origin, and naturally claim kinship with the peoples north of the Himalayas.

If speech were the sole criterion of judging the bounds of a political state, then Nepal would absorb into it all the Paharis, and Sikkim the Lepchas, leaving the district to the Bengalis. The problem before us is, how could these men leave their original home and come to settle outside the bounds of their states.

The site of the district as found by Col. Campbell is not only beautiful but also strategic. It marks the northern limit of the Province of Bengal and bounded on the west by Nepal it extends just below the other two states of Sikkim and Bhutan. Situated as it is, within the borders of these states, the district serves as a *terra media* within easy access of all of them. We shall just see that it serves as a sewer or asylum for the recalcitrants and refugees of those states. All the states are known for their severe penal measures. The authorities visit the guilty man with utmost penalties if the guilt is detected, for many go undetected. (1) This fear of punishment sometimes drives the man to find out a way of escape from the cruel hands of law. (2) Again, there the law of expulsion for the undesirables. (3) Then there is another way of emigration, which serves as a very potent piece of excuse and that is—going out on pilgrimage; and then the pilgrims, caught by the glamour of our commercial civilisation or by that of the amount of personal liberty enjoyed by the people of these districts, prefer to settle in Bengal as British subjects. (4) Last though not the least in point of importance, is the fact of recruitment of soldiers in British regiments. The retiring soldiers soon find India more congenial to their mode of living than their father-states. These facts give a definite clue to the history of hill tribes living in this district. Above all, there is the baneful effect of Feudalism—which, persistently followed, soon finds the state shorn of its population.

The claims of Tibetan and Lepcha to be the vernacular may be easily disposed of. Tibetan has an interest only for research students dealing with Buddhistic lore. The Lepchas are a dying race and are fast losing their original habit owing to the invasion of the Pahari element. So neither of these two languages can claim the backing of popular usage behind them. Moreover, both are far removed from Sanskrit and Indian dialects.

As regards the claim of Bengali and Hindi to be the possible vernacular of the district, it may be said, perhaps without any fear of contradiction, that Bengali philologically is more alien to Pahari, or for the matter of that, to any other hill dialect, than Hindi. Besides, to thrust Bengali on a people who hold no very high opinion about the Bengalis will, in the long run, breed more evil than good; the involutions of Bengali syntax, its analytic garb and romantic diction will be quite strange and therefore repulsive to the simplicity, straightforwardness and matter-of-fact attitude of the hill mind. The hill people are characterised by dash and glitter So no useful purpose can be served by thrusting Bengali down a reluctant throat.

Of all the dialects of India, Hindi or Hindusthani has had the greatest charm for the hill people. This may be due to several causes : (1) Whenever they have to leave the bounds of their native areas, this language alone stands them in good stead in all matters of communication and transaction. (2) Hindi is highly flattering, as I have marked, to their sense of ego. Unlike Bengali which the hillmen almost always use in contempt or in joke, they may use Hindi in serious moments with a gasconading air, as though they were using the court language. In fact a hillman, while speaking this language to his own countrymen, seems to stand a few inches high on his heels and his tone is marked by triumph and superiority. It is the fashionable language with them like French in the England of Charles II. (3) Strangely enough, the hill-people in general can easily adapt their tongue to the utterance of Hindi.

With all these points, however, in favour of Hindi being a suitable vernacular, I regret to say that it has a peculiar tendency, at the present stage of the hillman's culture, to sink into a hybrid state. Even an educated hillman would not use Hindi beyond his necessities. He may pick up the spoken tongue without much difficulty, perhaps because it has a close etymological affinity with the Gorkhali tongue of the hill. But that is no reason why the district (the home of the Paharis as well as of many other minorities) should take up Hindi as its vernacular—a language which the hillman takes to as but a make-shift, and that only when he reaches his adolescence. Hindi is not the language of the hillman's blood and as such remains phonetically an exotic in the hills. No language in which the people do not feel at home should be made their vernacular. The vernaculars prescribed by the Universities for Indian boys are languages spoken and used by the candidates from their cradle. It is only in that language that the candidate delights to excel and attempts to assimilate all that he learns. It is sheer injustice to make a vernacular of a language in which the child does not learn to talk to its mother or to read and write for the first time in its life. So long as the hills will remain in isolation cut off from the Indian world, so long as the district will remain a reserved area, Pahari—the mother tongue of the people (if we may call any)—having the greater affinity with Hindi (or, India), should be recognised as the vernacular of the Hill District.

I will now prove how Nepali or Gorkhali so admirably suits the hillman. The population of Darjeeling just exceeds three lakhs (319,635). Castes and creeds have run into a confusing medley in the district, resulting in a babel of tongues. India consists of a number of big provinces, each full of and torn by the conflict of castes, religions and languages. Darjeeling has epitomised in her small fold all this diversity. There are the Paharis, the Bhutias, the Lepchas, the Bengali Christians, the Limbus, the Yakhas, the Muhammadans, the Newars and who not ?

The diversity is, however, much simplified when we see that in practice only three languages have obtained currency—the Pahari or Nepali or Gorkhali ; the Tibetan ; and the Lepcha tongue. Of these the Tibetan has, through the influence of Buddhistic learning, attained a classical status with a distinctly superior literature of genuine interest. The Lepcha language links itself ethnologically to the Mongolian type—frosted as it were, on its way through the Himalayas, into a a rough, rounded dialect. "The language is a monosyllabic one (though not an altogether isolating one, as it possesses in a degree, as all languages however primitive do, an agglutinative structure), unquestionably far anterior to Hebrew or Sanskrit. It is pre-eminently an Ursprache, being probably, and I think I may, without fear of misrepresentation, state it to be, one of the oldest languages extant. It is most comprehensive and beautiful, and regarded alone, is a prolific source of the derivations and etyma of words; it is invaluable to the philological world. It however recommends itself on higher grounds; it possesses and plainly evinces the principle and motive on which all language is constructed." Of course, this is a piece of sentimentalism to be taken with a grain of salt. The Pahari or Gorkhali language is yet in its nonage, but as a spoken tongue it is very potent and effective.

From the Census Report of 1921, the following statistics can be gathered of the population of the district as classified according to the spoken tongue :—

Gorkhali-speaking	135,151	47·7
Tibetan ,,	40,909	14·4
Bengali ,,	38,106	13·4

From the Census Report of 1921 the following statistics can be gathered of the population of the district, as classified according to the tongue spoken :—

Gorkhali-speaking	135,151	47·7
Tibetan ,,	40,909	14·4
Bengali ,,	38,106	13·4
Hindi ,,	21,236	7·51
Lepcha ,,	11,184	3·9
English ,,	4,080	1·4
Newari ,,	8,016	2·8
Miscellaneous numbering about	15,000	5·3

speaking a language but slightly differing from Gorkhali.

Evidently, from the above figures, it can be safely concluded that the Nepalese element preponderates and all other races are in a hopeless minority. Comparing with the figures of a decade ago we find that the Lepchas and all other minor classes are decaying in number. The probability is that, for want of any stable social discipline among the people, they are each mixing promiscuously with others and finally washing off all individual peculiarities in the process. In the state of social chaos in which the hillmen are wallowing, and which has a charm of its own, there is such a strong current of unscrupulous admixture rampant, that out of this helter-skelter, only one class of people is going to be welded—and that is the Paharis who are ever on the increase.

Of all dialects spoken in the district the Gorkhali or Pahari dialect is the most in use, and recommends itself to be the most convenient medium of expression, as also the most youthful dialect, deserving the status of the vernacular, on the following grounds :—

(*a*) It is in this language that the people of all denominations transact their daily business in the whole of the district ; it is in this dialect that a Lepcha would greet a Tibetan, or a Tibetan a Bengali, or a Bengali any native of the district.

(*b*) All the races and sub-races that live in the district, are by birth bilingual—they speak the Pahari in addition to their mother tongue, even from the cradle.

(*c*) Philologically speaking, Pahari is more allied to Sanskrit and on this side of the Himalayas, than all the babel of other dialects. The only marked difference is that Pahari, having been welded out of a group of Tibeto-Burman dialects, still betrays its blood in its noun-verbal and at times non-pronominal bias. But whoever has carefully watched the trend and progress of the dialect must have noticed that as the people are getting more litigious, as their interests are growing more complex, they are shedding off this particular character of their dialect, and the pronoun and the verb are getting more persistent and pronounced. The vocabulary is wholly Indian—being a mixture of Hindi and old Maithili and Bengali ; the syntax comes nearest to Hindi

Because Hindusthani alone can bring about the much-talked-of and much-sought-for unity amidst the diversity prevailing in India, as it is going to be the Lingua Franca of future India, it is in and through the Pahari language only that the hillmen as a whole may (considering the close kinship between Hindi and Pahari) hope to be admitted into the light of the Indian world, and through India realise in themselves a Greater India.

The bogey of a political nightmare—*viz.*, that of a crop of men having secret sympathies with the bordering states—soon dissipates into nothing when we consider that they being long cut off from the mother-governments, for which they cherish no innate sympathy nor any chronic love, will learn to grow a national feeling, the outcome of their contact, through this language, with the mighty culture of India. Sanskrit and Bengali being closely related to Pahari, the hill boys will not certainly sit counting the pebbles when the waves of Indian thought will sweep the Indian continent and dash against the rocky hills.

REJOINDER TO "A NOTE ON RAMMOHUN ROY: THE FIRST PHASE"

By BRAJENDRA NATH BANERJI

Calcutta

I am really glad that a scholar of Dr. A. P. Das-Gupta's attainments has chosen to appraise the historical value of my paper on Rammohun Roy. There is nothing a sincere student of history welcomes more cordially than independent criticism which might correct his own too exclusive preoccupation with one set of ideas and data. Yet I cannot help confessing a feeling of disappointment. So far as I am concerned Dr. Das-Gupta's criticism has not been as helpful as I had certainly the right to expect; and if this is so it is perhaps due to Dr. Das-Gupta's complete and unavoidable ignorance of the contents of the documents on which my article is based. I do not think in such circumstances a mature student of history would have succumbed to the temptation of rushing into controversy at all. Dr. Das-Gupta, however, has, and the result is what may be described as a second-best performance—that is to say, not constructive discussion but a series of quibblings over the writing of an unacademical person who has just enough logic and knowledge of English to make himself intelligible to the common man, but not too much of either to foil the advocate.

I shall give only one example of Dr. Das-Gupta's determination not to understand my meaning. In his opening remarks he says:

> "This new information has helped him to present Rammohun as he says, 'in a new light' and 'in a more correct perspective' (p. 256). Mr. Banerji has come to the conclusion that on occasions Rammohun deliberately made false declarations, that he was shrewd enough to safeguard his property when his father and brother were involved in financial disaster, and that he was an ungrateful son, unfair to his father at a moment of distress."

This, I would venture to point out, is Dr. Das-Gupta's interpretation —and a rather crude interpretation, if he will allow me to express an opinion—of my article, not my conclusion. Any one who reads my article with an open mind will surely concede that it is marked by understatement and too cautious reservations. Dr. Das-Gupta's reading of it, however, leaves on my mind the impression that either I have been more than ordinarily clumsy in expressing my meaning or he very surprisingly careless in getting at it. To take only the example of the passage just quoted. The juxtaposition in it of the words "new light" and "more correct perspective" with what follows is bound to be very misleading. The context in which I used the words could have left no reasonable doubt as to my meaning, for what I said was this:

> "Last of all, these facts show Rammohun in a new light and, as I regard it, in a more correct perspective. All the existing biographies of Rammohun suffer from an excessive stress on the religious aspect of his career. They all assign a long and rigorous religious apprenticeship to him. The new information, however, proves beyond doubt that Rammohun was also occupied with the management of his father's and his own estates ...in short with making money and doing everything that went to make a successful and influential man of the world of his age. These facts show Rammohun in another aspect of his life, which is not perhaps less important for a correct understanding of his personality."

The point of the whole extract is to be found in the last sentence. How then does the story of the ungrateful son, false declarations, etc. come in?

It would serve no useful purpose, however, to take up Dr. Das-Gupta's points one by one and show where he is wrong. After all, false ideas, as Newman said, are combated not by arguments but by true ideas. Fortunately for me Dr. Das Gupta has confined his objections to a few specific issues. I shall state the full facts on them without concerning myself over much with what Dr. Das-Gupta has to say and the order in which he says it, and leave the readers of the *Calcttta Review* to form their own conclusions.

Was Rammohun present at his father's death-bed ?

One of the questions raised by Dr. Das-Gupta is whether Rammohun was present at his father's death-bed. After examining all the available data on the point I had come to the conclusion that there could be no reasonable doubt that Rammohun was *not* present there, while Dr. Das-Gupta holds the opposite view. The point is worth looking into a little more closely.

The only evidence in support of the contention that Rammohun was present at his father's death-bed is the following statement of Adam:

> "R. Roy, in conversation, mentioned to me with much feeling that he had stood by the deathbed of his father, who with his expiring breath continued to invoke his God—Ram! Ram! with a strength of faith and a fervour of pious devotion which it was impossible not to respect although the son had then ceased to cherish any religious veneration for the family deity."

This statement was made by Adam with the obvious motive of edification in a speech at Boston (U. S. A.) in 1845, that is to say, 12 years after Rammohun's death, nearly 24 years after Adam's first acquaintance with Rammohun, and 42 years after the event to which it refers. Assuming that Adam had heard something from Rammohun himself, we have no means of checking what Rammohun had actually said to Adam, when he had said it and whether Adam was repeating it correctly. Dr. Das-Gupta once or twice uses the word "hearsay" in connection with some of the testimonies I have relied on. But the statement of Adam on which he so literally pins his faith is a far more questionable kind of hearsay evidence than anything I have made use of.

Now for the proofs in favour of the supposition that Rammohun was not present at his father's death-bed. They are as follows:

1. Two statements of Radhakristo Banerjee Bhattacharya, dated August 21, 1819 to the effect that:

> (a) "Ramkanta Roy died at Bardwan...Jagamohan Roy died at Langulpara...the said Rammohun Roy was at some foreign part from home at the time of their respective deaths."

and

> (b) "At the time of the death of Ramkanta Roy Jagamohan Roy was at Midnapur and Rammohun Roy at some foreign place, but where he doth not know."

Radhakristo Bhattacharya was the Purohit Brahman of the family and went daily to Langulpara as an officiating Brahman and had unusual opportunities for knowing the affairs of the family intimately. His testimony is thus of infinitely greater historical value than that of Adam. And further, his statements are proved by independent and irrefragable evidence to be literally true in respect of Jagamohan, and it is also seen on the strength of equally conclusive evidence that Rammohun was at Dacca-Jelalpur (present Faridpur) in the month in which his father died.

The argument by which the family priest's evidence is sought to be discounted is naive to the point of being ridiculous. Dr. Das-Gupta says: "The only evidence therefore is that of the plaintiff's witness, the orthodox family priest, sore with the heterodox Rammohun championing at the time of the suit the abolition of the age-honoured custom of sati; and even he does not remember where Rammohun was at that time." This line of reasoning can be answered by asking a very simple question—What harm could Radhakristo's statement do to Rammohun's case? So far as one can judge Radhakristo's deposition is damaging only to two things: the reputation of Adam for an infallible memory; and the critical faculty of people who believe him to have possessed one.

The all-important fact to remember in estimating the reliability of Radhakristo's deposition is that it was likely to benefit and not harm Rammohun and was made in reply to cross-interrogatories put on behalf of Rammohun. Rammohun's case was that he was all along separated from his family, and he might have sought to strengthen his case by proving that he was absent also at his father's death-bed. If, therefore, Radhakristo made a false statement he must have made it in favour of Rammohun and not against him. Even that is very unlikely because the same cross-interrogatories were prepared for Tarini Devi, Rammohun's mother. Rammohun could have reckoned upon a Purohit Brahman making a false statement but not upon his mother doing so. He would not have had the question put so boldly to his mother were he not sure that he could prove his absence by independent evidence.

2. The second proof in favour of Rammohun's absence is already referred to. It is the cross-interrogatory prepared for his mother to the following effect:

> "Where was Rammohun Roy, as you know, have heard, or do believe at the time of the death of the said Ramkanta Roy?"

As everyone familiar with legal procedure knows well enough, a man puts his case in a cross-interrogatory. And besides, of the three sons of Ramkanta, the question of presence at the time of death is raised not in the case of Ramlochan who was to all appearance present at Bardwan, but in those of Jagamohan and Rammohun only. Jagamohan, we know to have been in Midnapur diwani jail at the time, and there would have been no point in asking such a question in regard to Rammohun, had he not been absent too. Dr. Das-Gupta calls this argument "queer." Queerness is generally supposed to be motiveless or inconsequential behaviour. Even the worst detractor of Rammohun would not dream of accusing him of being as pointless in his reasoning as some of his modern champions seem determined to be.

3. The third corroborative circumstance in favour of Rammohun's absence is to be found in the deposition of his devoted nephew (sister's son) Gurudas Mukherjee. In his deposition taken on April 30 and May 1, 1819, he says:

> " Ramkanta Roy died at the town of Bardwan in the month of Jaistha of the Bengali year 1210 which he this deponent knows from having gone to that place the day after his death."

Now, if Rammohun wanted to prove that he was present at his father's death-bed, he could have had this accomplished through the testimony of his nephew—an eye-witness. But there is no mention in Gurudas's testimony of Rammohun's presence at Bardwan.

I think all this circumstantial evidence, in the absence of direct testimony, ought to set at rest any uncertainty on the question of Rammohun's presence at his father's death-bed.

Did Rammohun receive any property from his father ?

Dr. Das-Gupta raises this question but narrows down its scope to the purely legal aspect and confuses it with the question of discrimination against Rammohun. I have on the contrary treated it at its broadest, and tried to show the unsoundness of the current belief regarding the matter, namely, that Rammohun was deprived of, or did not come into his share of the ancestral property on account of his heresy. I have also tried to show that this conventional view derived strong support from the line of defence which Rammohun himself had taken up in the Bardwan case and which ran as follows :

> "......so far from inheriting the property of his deceased father, [he] had during his lifetime separated from him and the rest of the family, in consequence of his altered habits of life and change of opinions, which did not permit their living together; the plaintiff, therefore, on the plea of inheritance, could urge no claim against the defendant......in case of a son separating himself from his father during his lifetime, and by his own exertion acquiring property unconnected with his father, and after his father's death inheriting no portion of his father's property, both the *shastur* laws and the established usage and custom of the country do not hold him amenable for his father's debts."

This statement, much wider in its sweep than is admitted by Dr. Das-Gupta, implies that (1) Rammohun inherited no portion of his father's property after the latter's death; (2) Rammohun was separated from his father in consequence of his altered habits of life and change of opinions; and, to persons other than lawyers, that (3) Rammohun's properties were unconnected with those of his father and acquired by his own exertions ; while in reality he had, along with his two brothers, received a share of his father's properties and had himself written as follows in the document by which his father divided up his property :

> "I Sri Rammohun Roy write I take the dwelling house and so forth which you have allotted to me according to the particulars on this sheet. I will enjoy and possess according to this allotment. Should I ever prefer any claim to any of the items specified against anybody, or if any one prefer it, it is false. Year 1203, date 19th Agrahayana."

This property which Rammohun received from his father on his own admission included one country house valued at about Rs. 4,000—5,000, one Calcutta house valued at Rs. 3,000, and other lands of about the same value on condition that he would bear his share of expense for the family *Vigraha*.

Now as to the question of discrimination against Rammohun. There is not a shred of evidence proving any special discrimination against Rammohun by his father. This suggestion which is so stressed by some of his modern admirers had never been put forward by Rammohun himself either in his written statement in Govindaprasad's case, where the circumstances connected with the partition were fully stated, or in the cross-interrogatories prepared for Tarini Devi on behalf of Rammohun in the same case, where questions relating to the disputes in the family had been rather freely asked. Indeed, in both the above cases, there is not a single word which might lead one to believe that there were disputes between the father and the son which could induce the father to deprive the son of what otherwise he would have obtained as a matter of course. The only hypothetical instance that Dr. Das-Gupta is able to give is that of *taluq*

Harirampur in Chitwa Pargana. If there was any discrimination in this particular instance, it was as much against Ramlochan Roy as against Rammohun, for we find Ramkanta Roy writing in the partition deed:

> "I give the entire *taluq* Harirampur in Chitooa Pargana to Jagamohan Roy. With this *taluq* Rammohun Roy and Ramlochan Roy have no concern."

Was Ramlochan Roy then a companion of Rammohun in his apostasy? Not possibly. The supposition that Rammohun was specially discriminated against by his father on account of his 'change of opinions' etc., is thus seen to be more or less imaginary. This preconceived notion has landed Dr. Das-Gupta in an absurdity. Alluding to the fact that three years after Ramkanta's death, Jagamohan, having discovered that Ramkanta had certain monies owing to him as also certain decrees in his favour, formally applied for these sums as his father's heir and, in the absence of other claimants, obtained them from the Courts, Dr. Das-Gupta remarks "Mr. Banerjee's documents have more references to provisions made by Ramkanta for Jagamohan than to provisions for Rammohun." He seems to have forgotten that it was impossible for a father even in those days to make a special discrimination in favour of one of his sons three years after his death.

Did Rammohun refrain from helping his father and brother in their distress while it was in his power to do so?

On this point Dr. Das-Gupta writes:

> "Besides Mr. Banerji's description of Rammohun's activities about this period, though narrated without any connection with the question at issue, leaves upon the mind of the reader the impression that while Rammohun was in affluence and lent sums of money to civilians (p. 250) he did not come to the assistance of his father and brother.
>
> On the other hand, the documents placed before us show Rammohun's affairs to have been at this time in equal mess."

Dr. Das-Gupta is certainly more anxious to prove Rammohun's incapacity to help his brother and father than he himself, for we find the following question among the special interrogatories prepared on behalf of Rammohun for his mother. Tarini Devi:

> "Was not the said Rammohun Roy at that period in rich and opulent circumstances and was he not actually employed in the service of the said Government as Dewan to the Collector of Dacca while the said Jagamohan Roy was so confined at Midnapore?"

I might give the real facts here. Jagamohan Roy was put in diwani jail in June 1801 and kept there till February 1805. During this time Rammohun was carrying on monetary transaction of various kinds in Calcutta and was keeping a *tahbildar* there (1801); had lent a sum of Rs. 5,000 to Thomas Woodforde, a civilian (1802); was serving as the Dewan of Woodforde (1803); and had bought the *taluq* of Langulpara (1803). Jagamohan wrote to his wealthy brother for some monetary help, but it was not till 1805, after Jagamohan had been in jail for four years, that Rammohun helped his brother with Rs. 1,000, and even that not till the latter had executed a bond to him and promised to pay the money back with interest.

Nor do we find any evidence of Rammohun's greater solicitude for his father. He was put in jail by the Government for a sum of Rs. 2,851-6-0, and could only raise a part of this sum himself and the rest had to be realized by the sale of his eldest son's property. Yet Rammohun, on his own admission, was very well able to help his father at this time.

What were the motives behind the benami transaction concerning Rameshwarpur and Govindpur?

In this matter too, Dr. Das-Gupta has misunderstood my meaning. He says:

> "Nor are there sufficient reasons for us to conclude at once that the *benami* transaction was to safeguard his property from the general ruin."

As a matter of fact I did not conclude so *at once*. If Dr. Das-Gupta will read my article carefully, he will find that this is only one of the three possible explanations offered by me. After stating that the more plausible explanation was that the transfer was made with the object of better and more convenient management of the property during Rammohun's absence, I went on to say that "there might have been another and no less important motive besides the plea of better management." Any one who knows anything about these matters will admit that both the possibilities are open. I have left the question at that. To have gone further in the present state of our knowledge, would, in my opinion, have shown dogmatism and not historical detachment.

Was Rammohun wholly separated from his father after the partition?

I shall deal with only one other point raised by Dr. Das-Gupta. From the way in which Dr. Das-Gupta puts this part of the case, it seems he believes I am supporting Govindaprasad Roy's contention that "though Ramkanta had divided a part of his property among his three sons, they had subsequently reunited." This, however, is wrong, for what I am mainly interested in is not so much the truth behind Govindaprasad Roy's plaint as the correctness of the traditional view that Rammohun had become estranged and separated from his father on account of his changed opinions and habits of living. What Govindaprasad wanted to prove was that there was a subsequent reunion, while I have expressly stated that the separation was a legal fact. But I certainly wanted to go a step further and attempted to pierce the artificial barrier of legal appearance to find out the historical truth.

Now, what I stated on this point was this:

> "However that might be, the separation became a legal fact. Whether it was also real is an interesting though difficult question. There is no doubt that so far as Ramlochan Roy and his mother were concerned, the separation was actual as well as legal. But the situation in regard to Ramkanta, Jagamohan and Rammohun is more complicated."

Then, after recapitulating the grounds of Govindaprasad's case and Rammohun's defence, I said:

> "......it is quite probable that Rammohun's and Jagamohan's families were, as a witness put it, 'united in food but divided in property.'
>
> On the other hand, there is no need to take a legal defence at its full face value, particularly when there is independent evidence to show that the affairs of Ramkanta, Jagamohan and Rammohun were not as distinct and self-contained as Rammohun tried to prove was the case."

It is unnecessary to repeat the arguments and facts with which I attempted to prove my conclusions. They are to be found in my article. All that I want to point out here is that a son who was estranged from his father because of changed opinions and habits of living, does not look after the father's or the family's property, even for the lure, as Dr. Das-Gupta says, of inheriting a part of it. By making this assertion, Dr. Das-Gupta displays a rather poor opinion of Rammohun and, what is perhaps more relevant, overlooks the fact that all the valuable landed properties enjoyed by Ramkanta at the time were *ijaras* or tax-farm, with a large arrear of rent, and due to expire in about a year's time from the date of the latest letter of Rammohun mentioned in my article wherein he was issuing instructions in respect of some of these properties.*

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* This article was intended for our February issue, but could not be published for want of space. The controversy is now closed.

Ed., *C.R.*

STUDENTS' P.G.A COMMON-ROOM

ADMISSION AND RE-ADMISSION TO HINDUISM DURING THE MUSLIM PERIOD

A Supplementary Note

By Sri Ram Sarma, m.a.,

Professor, Dyal Sing College, Lahore

After my article on the above had been sent to the press[1] two further facts have come to my notice which tend to confirm the opinion I have expressed therein.

A Muslim friend of mine, the learned editor of the Urdu Encyclopaedia, Lahore, was some years ago called in for the purpose of giving literary form to the history of an important Muslim family in the district of Rawalpindi in the Punjab. While there he examined the genealogical tree of another old and influential family, that of Raja Sultan Khan Dhond of Ghoragali. The tree goes considerably back to the beginning of the eighteenth century. My Muslim friend was surprised to find in that tree three Hindu names that were to be referred, according to the family tradition, to about the middle of the eighteenth century. There are Muslim names at first; then about this time come Hindu names of two or three generations which are again followed by Muslim names. My friend was told that the probable explanation of these Hindu names in a Muslim genealogy was that those ancestors of the family served some Hindu chief who conferred on them these Hindu titles. I think the more reasonable explanation is that, as we saw in the article, these ancestors of Usigis were converted to Hinduism from Islam some time after the conquest of Sindh by Muhammad bin Qasim along with the remnants of Muslim garrisons.

Jahangir in the Tuzak mentions another interesting case in his account of the fifth year of his reign.[2] Kaukab, the son of Qumar Khan, went to a yogi who began to teach him the elements of Hindu religion and Yogic practices. This at last found a place in his mind and he accepted these un-Muslim instructions. He made two cousins of his, his partners in this error. For some time the thing was kept a secret, but they were found out at last and the case was reported to the emperor. Kaukab and one of the cousins were imprisoned, another was whipped in Jahangir's presence in accordance with the Divine Law. Their punishment was rendered necessary, according to Jahangir, because it was feared that their example may not prove catching and the contagion may not spread. Obviously the danger apprehended was their conversion to Hinduism which Jahangir thus tried to prevent !

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[1] This article was published in the February issue of the *Calcutta Review*.

[2] *Tuzak*, p. 85. *Cf.* the account in the Muasir-i-Jahangiri which supplements Jahangir's own version. MS., f. 65*a* and *b*.

Miscellany

[*Contemporary Problems in Social Economics*—B. K. Sarkar. *Principles of Land Mortgage Bank*—B. K. Sarkar. *Constitutional and International India through German Eyes*—B. K. Sarkar.]

CONTEMPORARY PROBLEMS IN SOCIAL ECONOMICS.

The content of rationalisation has long been known in the U.S.A. as the "scientific management of labour." And since this kind of management was introduced in steel works by Frederick Taylor it has often been called the Taylor system or Taylorism.

The Great War served to hasten the application of the principles of "scientific management" on all fronts of industrial activity, nay, of commerce and agriculture as well. It is Germany that gave the greatest impetus to this new movement in post-war years, and a new term, *Rationalisierung* (*i.e.*, rationalisation) was coined by the Germans to express the new technical and organisational features that have been introduced into economic life. Naturally, the new features belong to the most advanced business concerns of the few countries in Eur-America that happen to represent the "second industrial revolution." And so in India, as in China, the Balkan states and other semi-developed countries the processes of rationalisation are hardly to be found except perhaps as a rule only in traces. But among the industrial adults, for instance, in Germany, England, U. S. A., etc., it is just this rationalisation that sets the stamp on entire business organisation and is indeed integrally connected with the whole socio-economic complex of to-day. A great deal of the world-economic depression through which mankind has been passing is but an item in this huge reorganisation of economic life.

The subject was first dealt with by the present writer in 1927 in the pages of the *Calcutta Review* and has since then been discussed in detail with special preference to India in *Applied Economics*, Vol. I (1932). A fine introductory study is to be found in the *Social Aspects of Rationalisation* published by the International Labour Office (Geneva). The monograph deals with diverse aspects of the new movement and analyses the questions connected with standardization in output as well as the material conditions of manufacture on the one hand and the hours of work, productivity, wage-rates and piece-movements on the other. The topics bearing on industrial hygiene as well as prevention of accidents have likewise been discussed in a succinct manner.

Persons intimately connected with industrial organization, finance and technique cannot afford to approach their business problems of theoretical investigations without a previous familiarity with the kind of data furnished in the volume under consideration. And undoubtedly to the labour leaders and students of social economics the monograph should prove to be a valuable document of world-economy as influenced by the developments of technocracy.

Benaykumar Sarkar

PRINCIPLES OF LAND MORTGAGE BANKS.

Co-operative credit societies offer short-period credits to cultivators. But in order that agricultural improvements may be taken in hand,—and specially such as involve a good few years—what the cultivators require in the line of finance is a long-period credit. It is time that the co-operative department expand its functions by taking up the problem of long credit.

In France the co-operative system comprises in addition to the short credit the following three categories: (1) intermediate credit (10 years), (2) long collective credit (25 years), and (3) long individual credit (25 years). It is on the strength of the Government grants made through the *Credit Agricole* that advances are made by the "regional" (district or provincial) banks to the "local" or primary banks and to the individual credit-seekers. It is interesting to observe that even a life-insurance contract may be used by the borrower as hypothec. Should, however, long credit continue to stay outside the Indian Co-operative Societies Act the Government ought to consider it advisable to proceed with it in and through a special department.

The institutions badly needed at the present moment in Bengal are hypothec or land mortgage banks. These institutions are to offer credit on the security of land mortgaged by the holders, owners or tenants. The loans ought to run as in France, Germany and Austria-Hungary and the U. S. A. for not less than ten years against the hypothecs offered by the credit-seekers.

The most important item in the arrangement is the value of the land to be hypothecated. Naturally, not more than a definitely fixed percentage of the value is to be rendered available to the credit-seekers. It is 60 to 50 per cent. according to the statutes of the *Credit Foncier* of France, and not more than 60% in the German system.

It should, besides, be obligatory for every credit-seeker to be a shareholder by buying a fixed number of shares. The amount of the credit ought to bear a fixed proportion to the capital subscribed,—not more than 20 times the subscribed capital,—as in the U. S. A.

In order to furnish themselves with money the land mortgage banks can mobilize the hypothecs or mortgages in the following manner. They are to issue bonds, debentures or obligations at fixed rates of interest but such as are not to mature in less than thirty years. In regard to these debentures the most important consideration is to the effect that their value must not exceed a definite number of times, say 20, of their share capital, as in the *Credit Foncier*, in the German legislation or the American Federal Farm Loan System.

In order to render the whole system of land-credit as mobile and elastic as possible these bonds ought to be negotiable on the Stock Exchange so that whenever necessary the bond-holders can dispose of their bonds and get back their capital without in any way affecting the persons who have taken the credit. That is, while the land-holders, owners or tenants who have obtained the credit are not compelled to repay the loan in the course of, say, ten years or so, the holder of the bonds is free enough to sell them at any time and get back his capital whenever he chooses. This system is very highly developed in the *Landschaften* and other *Realkreditanstalten* of Germany, most of which are either 100 per cent. state-banks or function under the control of the state in regard to every item of their transactions.

STUDENTS' P. G. A. COMMON ROOM

Reviews and Notices of Books

[*India's Prosperity : the Rupee and the Reserve Bank Bill* (J. P. NIYOGI)—*The Mystery of the Mahabharata* (H. C. R. C.)—*The Linguistic Speculation of the Hindus* (SUKUMAR SEN)—*The Indian Theatre : Sangit Bhava : Lead, Kindly Light : Makers of the Modern World* (PRIYARANJAN SEN.)]

India's Prosperity : the Rupee and the Reserve Bank Bill by Sir M. DeP. Webb, C.I.E., C.B.E., pp. 12. The Daily Gazette Press, Ltd., Karachi. Price one Rupee.

This pamphlet contains the text of an address by Sir Montagu Webb of Karachi to a meeting of the East India Association, London. The author's main contention is that the rupee is overvalued in relation to sterling and that this overrating has tended to increase the fall of prices in India. He suggests that the anti-silver legislation of 1893 should be repealed and that India in company with silver-producing nations should re-open the mints once more to silver. India must encourage the recognition and use of both the precious metals, but preferably silver so long as the present gold monomania of the West persists. If this course is adopted the gold-starved universe would "enter upon another period of abounding prosperity." Pending the adoption of international agreement regarding silver, the "normal rate" of exchange of 1*s*. 4*d*. should be restored.

It is not quite clear whether Sir Montagu advocates full-fledged international bimetallism or any one of the numerous schemes recently propounded for the revalorisation of silver. Whatever may be the exact nature of the remedy, it is difficult to be enthusiastic over this panacea of silver remonetisation as a means of lifting the veil of depression. It is well-known that China's trade with the outside world forms only a small proportion of the total world trade. As Professor Gregory has pointed out, the dollar value of Chinese foreign trade was 2·05 per cent., 2·31 p. c. and 2·12 p. c. of the world trade as a whole in the years 1927, 1928 and 1929. Even if international argument succeeded in raising the price of silver, the stimulus given to Chinese trade was not likely to produe any impression on the present economic distress. So far as India is concerned, the only way in which the fall in the value of silver has aggravated the depression is by reducing the purchasing power of India's teeming millions, in so far as their hoards are kept in the form of silver ornaments or bullion. *Prima-facie* stabilisation of silver might give a stimulus to Indian foreign trade by raising the value of silver hoards. But we have to remember in this connection that a substantial portion of India's imports of treasure has been in the form of gold bullion. The recent appreciation of gold has, therefore, counteracted to some extent the consequences of depreciation of silver, so far as the purchasing power of the people of India is concerned.

Sir Montagu's contention that the rupee is overvalued in relation to sterling is unsupported by any arguments either statistical or analytical. Even if we assume for the sake of argument that the rupee is in fact overvalued, we have to ask ourselves whether the world conditions are such as to justify the expectation of any substantial improvement from a policy of the devaluation of the rupee. In this connection India might profitably recall her experiences during 1871-77. The continuous fall of world prices during this period deprived India of even the temporary stimulus which a depreciating currency usually gives to foreign trade.

The price of the pamphlet has been fixed at one rupee. The reviewer feels tempted to remind the publishers that readers will have to pay this price not in the depreciated rupee which Sir Montagu advocates, but in an "overvalued" rupee which he strongly condemns.

J. P. Niyogy

The Mystery of the Mahabharata, Vols. I and II by N. V. Thadani. M.A., Bharat Publishing House, Karachi.

In these volumes Principal Thadani attempts a philosophical interpretation of the Mahābhārata. In his opinion the sacred books of the Hindus from the Vedas to the Mahābhārata deal with the Truth of life conceived in various ways. He finds little in the "story" of the Mahābhārata that can inspire the mind or elevate the soul. He, therefore, prefers to it allegorically as a conflict of different systems of thought. *Itihāsa*, according to him, means not history, but *Iti* (that is to say) *h* (Prakriti), *a* leading to *sa* (Purusha). It is his conviction that the Mahābhārata is not a treasure-house of beautiful stories of romance and love and adventure and war, set off by spiritual and moral discourses, allegories and parables, but rather a comprehensive philosophical treatise and commentary on the various systems of thought at the time of its composition.

The idea that the Mahābhārata is a unified treatise inspired by a dominant sentiment is not new and theories supporting such a view were advanced by scholars like J. Dahlmann and S. Lévi. Nor can it be denied that the epic in its present shape contains much didactic material and is accepted as a *mokshaśāstra*, pointing the way to deliverance from a world of change and pain. But the suggestion that it was *nothing but a philosophical treatise*, that the Pāṇdus and Kurus are allegorical representations of systems of Hindu philosophy, that the battle of Kurukshetra is only a fight between Yoga and Vaiśeshika (p. xxiii) or a contest between Vedānta and Buddhism (p. lxi), is somewhat novel, and it is to be seen if it finds many supporters even in India. Meanwhile many will prefer to regard the Mahābhārata still as a *Kāvyam parama pūjitam*, an *itivṛttam narendrānām Ṛishînāñcha mahātmanām* which seeks to describe, among other things, *Vistaram Kuruvaṁśasya* and *anyeshāṁ Kshatriyāṇāñcha bhūridraviṇatejasām*, *i.e.*, an excellent poem containing tales about high-souled kings and seers and giving a detailed account of the race of Kuru and of other *Kshatriyas* famed for their immense prowess and heroic lustre.

H. C. R. C.

The Linguistic Speculation of the Hindus by Prabhatchandra Chakravarti Kāvyatīrtha, M.A., Ph.D. Published by the University of Calcutta, 1933. Pp. 1-488.

The work under review is a revised and enlarged edition of the author's monograph on the subject published in the Calcutta University Journal of Letters, Vol. XII, 1925. It is a scholarly production and will be read with benefit by all serious students of Sanskritic Philology. In the body of the book the author has made a very good collection of linguistic facts as observed by the ancient grammarians and philosophers of India, and as such it is valuable to Comparative Philologists as well. The author has adopted a very sane attitude in the interpretation and appraisement of the grammatical observations and speculations of the Sanskrit grammarians. He also has very ably shewn that some of these findings are still valuable for the scientific study of language. Dr. Chakravarti's exposition is lucid and illuminating, and he is to be sincerely congratulated on this achievement.

There are, however, a few points where the author's statement disagrees with the findings of Philology. A few such points are discussed below.

The roots *kṛ*, *bhū* and *as* when following the verbal form in *-ām* (*i.e.*, in the periphrastic perfect) should not be considered " as secondary roots " [p. 227] but really as auxiliary roots or verbs. The forms *gacchati* and *icchati* are not derived from *gamati* and *iṣati* as the author supposes, following Yāska [p. 270], but they are distinct forms independently derived from the roots *gam* and *iṣ* respectively. The verb forms with *-ccha-* are known in other branches of the Indo-European family. Dr. Chakravarti is wrong when he calls the binding vowel *i* (in grammatical termination *iṭ*) an " augment " [p. 280].

While enumerating some astronomical terms borrowed from a foreign language [p. 303, *footnote*] the author writes "*jyāmitra* (*diametron*=geometry)." The Greek original of *jyāmitra* or *jāmitra* is not δια′μετρον but δια′μετρος and the meaning is not ' geometry ' but ' a diameter or diagonal line.' This word has been used by Kālidāsa in the *Kumārasambhava* (VII. 1): *tithau ca jāmitraguṇānvitāyām*. Mallinātha explains *jāmitra* as *lagnāt saptamaṃ sthānam*.

Dr. Chakravarti accepts Yāska's derivation of the word *devara* as *dvitīyo varaḥ* and therefore finds in it an ancient social custom. As a matter of fact *devara* (or its older form *devṛ′*) has nothing to do with the numeral *dvi* or any of its derivatives and cognates. The word *devara* (< *devṛ′*) can be traced back to the parent Indo-European speech as it has cognates in Greek, Latin, Old Slavic and Armenian.

The author supposes that the origin of the collective nouns ending in the affix *-tā* (*viz.*, *grāmatā*, *janatā*, etc.) is to be sought in the operation of analogy [pp. 415f.]. This does not seem to be the case. In the primitive Indo-European language the collective and the abstract nouns were interrelated. It is possibly the other way about; the abstract idea was developed from the collective idea.

The derivation of the word *samudra* ' sea ' as *sa-mudra* " bearing *mudrā* or seal " [p. 426, *footnote* 2] hardly gives any sense. The proper derivation is *sam-ud-ra*, *ud* meaning ' water.'

It is of course a bit irregular when the words *pramāṇa* and *pradhāna* do not agree in number and gender with the nouns they are put in apposition to [p. 435, *footnote* 2]. But very likely these two words are really (and originally) nouns and not adjectives.

These, however, are small and minor matters and they in no way detracts from the importance and value of this excellent work.

SUKUMAR SEN

The Indian Theatre by R. K. Yajnik, M.A., Ph.D. (London). Messrs. George, Allen & Unwin, Ltd., London, 1933. Ten Shillings net.

The subject of Indian theatre has been receiving attention from scholars; it still remains a favourite subject with research workers.

In this volume Prof. Yajnik of Samaldas College, Bhavnagar, has tried to discuss its origins and its later developments under European influence with special reference to Western India. The second part of the book which is specially concerned with the western influence is a thesis, we are told, approved for the degree of Ph.D. of the University of London; and both the Bhavnagar State and London University have helped its publication financially. The writer has travelled widely through India and "visited most of the important theatres in Bombay, Poona, Madras, Calcutta and Delhi" and we are further assured that the thesis had received "very valuable suggestions and excellent notes" as well as a careful revision from such eminent authorities as Mr. P. V. Kane and Dr. S. K. De. We had therefore looked forward to a brilliant treatment of the subject, specially such a fascinating subject as Indian theatre, and its development under western influence.

The first part deals with the early Indian stage, previous to the action of western influence, and dwells on the dramatic theory of the Hindus, their ancient stage, the theatre of the people, with the "complete background." It is difficult however to understand why the author calls Bharat's Nātyashāstra a recent publication, and speaks thus in reference to it: "as it saw light only recently" (p. 21). When he deals with the main characteristics of Hindu drama, he declares: "Grim realism was not to be practised, for this could not exalt the human mind." This has to be modified slightly, in view of the existence of *Mritchhakatika, the Clay Cart.* On p. 26, Dr. Yajnik writes:—"The women characters generally speak Prakrit. Other inferior characters hold their conversation in different dialects of their supposed provinces." Were not their speeches Prakrit also? And did they not vary according to their spheres of life, the occupations in which they were engaged? While dealing with the division of the plot according to Hindu dramatic theory, the writer has, most unfortunately, committed the egregious blunder of explaining *garbhānka* as "scene-divisions within an act" (p. 29), the word properly meaning, in Sanskrit dramaturgy, "a play within a play." In his dissertation on the *Rasa* theory, unfortunately again, he ignores the splendid work, though brief, done by Subodh Chandra Mukherji, while works of much less importance are quoted again and again.

Another glaring example of the author's ignorance, an ignorance not corrected by his advisers, is that he explains *Gambhīrā* as the consort of Siva (p. 56); the festival which goes by that name indicates a *gabhīra* or deep stage of *sādhanā*, or it may mean an inner sanctuary but there is no reference to *Pārvatī* or any other goddess.

Dr. Yajnik's special achievement is the treatment of the modern Indian stage under western influence. The Calcutta theatre is the first to receive his attention, but Lal Bazar (p. 83) is 'Tal Bazar' for him both in the body of the book and index, and therefore not an "obvious misprint." He specially mentions Lebedeff as having himself translated two English plays into Bengali (p. 84), but he ignores the help he got from *pandits* and his assistant, Golaknath Das. *Kulinakulasarvasva* was not the first original play, and the claims of Tara Charan Sikdar should not be lightly brushed aside. Madhusudan's *Ekei-ki-bale-sabhyatā?* has been wrongly spelt (p. 88), as also the name of the firm to which Girish Chandra had been a book-keeper in his early career (p. 89). It is difficult to realise in what respects the English chronicle plays (by which the writer refers perhaps to Shakespeare's dramas) acted as models to Bengali plays, or to appreciate the author's remarks that Tagore's plays seldom succeed on the stage. If his acquaintance with the Bengali stage had been quite uptodate, he would not have made such a remark. While speaking of the Bombay theatre, he says: "The Marathi, Parsi and Gujarati companies, on account of their business instinct and their free use of Hindustani, can travel from province to province and create a love of the theatre in the remotest places in India, and this the Bengali theatre cannot do " (p. 91). And yet, if history is to be credited, it was a Bengali theatrical company which toured through Northern India and disseminated a love and taste for the new kind of popular entertainment. The services of Ardhendu Sekhar Mustafi and Dharmadas Sur as missionaries in North India for propaganda in favour of the new theatre during the seventies deserved more than a passing notice. Colonel Tod of *Rajasthan* fame is named as Todd (p. 94). *Telugu* is uniformly and wrongly spelt as *Telegu*, and reference is made to a page number of an unpublished thesis (p. 105) !

Dr. Yajnik's remark that "the Parsis had no proper medium of expression" (p. 96) is difficult to swallow. He explains the backwardness of South Indian drama by referring it partly to " a deep-rooted lethargy in the race, due to centuries of servitude" (p. 102). Yet the average South Indian is credited with remarkable powers of toil and endurance, and if we count the years of servitude, is North India likely to fare better than the South? His tone is quite scornful when he speaks of the Madras theatres which, in his opinion, "are decades behind all the rest in India " (p. 123). Probably this statement is as true as his other remark that "*physical valour on the stage is at great discount in Bengal* " (p. 124)!

Chapters VII to IX are occupied with the stage-versions of European plays, and they contain some very useful information with regard to the character of modern Indian drama. There are three appendices, the first containing important extracts from the writings of Dr. S. K. De, Dr. S. K. Belvelkar and Mr. B. N. Banerji, the second containing a note on amateur experiments, and the third and last being a list of Shakespeare in translations and adaptations. Even though they have evidently been prepared with great care, mistakes have crept through. While writing of Dr. Tagore's plays, Dr. Yajnik says: " The poet writes a play ; a friend sets his enchanting lyrics to music; a brother designs the simple but symbolic scenery, etc. The "brother" is perhaps a regrettable slip for Abanindra Nath, a nephew, and the " friend " is none but Dinendra Nath, a grand-nephew. The author again asserts in this connection: " Although Tagore's dramas have appealed widely to the reading public, his productions have so far aroused little enthusiasm among playgoers in general " (p. 268)—a very unfortunate statement, as any Bengali playgoer will testify, who has been to any performance staged by Tagore's troupe. Appendix C is most important, but errors are not altogether absent from it, *e.g.*, there is a mention of one '*Anaṅga-Rāginī* ' by '*Manada* Prasada Vasu,' as a Bengali version of *As You Like It* ; the names should be *Anaṅga-Ranginī* and *Annada* Prasada Vasu.'

Though errors like the above are really deplorable in a book sponsored by the University of London and carefully revised by orientalists like Mr. P. V. Kane and Dr. S. K. De, some of the general observations are sound, and the value of the book lies in the information it contains of Indian drama in the several provinces. What is more, his attitude towards Shakespeare and western influence is thoroughly sane: " the Indian theatres will always maintain their reverence and affection for Shakespeare, and will yield to none in their love for the dramatist they consider as belonging to all nations. Thus, although the contact between the East and the West in the field of the theatre has already borne remarkable fruit, one believes that it is indeed yet capable of bearing even more and richer."

Sangit Bhâva, by Maharana Vijaydevji of Dharampur. Messrs D. B. Taraporewala Sons and Co., Bombay, 1933, Rs. 15 only.

The place of music in our educational curriculum is engaging the attention of our educationists and thinkers. It is being recognised more and more every day that instead of being an obstacle, as our grandfathers feared, it is really an asset for the teacher, and it is a great help towards a full, comprehensive scheme of education. The University of Calcutta has taken a right step in including it in its newly reconstructed Matriculation syllabus. While the indigenous culture is highly praised in other domains, in the department of music the claims of the Indian râgs and râginis should not be allowed to be brushed aside. But Indian music is a sealed book to the western scholars except such of them as have attained a knowledge of its technique by special study.

His Highness the Maharana of Dharampur (Surat) has gracefully come forward to bridge, however partly, this gulf between the East and West. His Highness has retained his early love of music, and here the reader is offered the result of a ripe judgment, extensive travel in India and outside, and acquaintance with master musicians, Eastern and Western. The volume under notice is the first of a series which His Highness has planned, and it confines its attention to the Râg Bhairava and its five râginis, "Bengâli," "Bhairavi," "Madhumâdhavi," "Bairâri" and "Sindhavi." After discussing in brief the origin, history and characteristics of Indian music, it proceeds to a description of the melodies, their proper notations and representative songs, transliterated in Roman characters. The English original has a running French translation joined to it, to make it accessible to a wider circle of readers, and there are coloured illustrations, some being copies of old paintings and others wholly new, which admirably set off the volume. It is not possible to praise the get-up too highly, and the book should find its way to all lovers of art in general.

Lead, Kindly Light, by S. A. Das. Lillooah, Howrah, Calcutta. 1933. Rs. 2.

This is cast in the form of a play consisting of five scenes with an 'entracte' and a 'finale,' spread over a period of 21 years, and detailing the struggles of a life spent in Church surroundings and divided in its loyalty between the Church and the conscience. An Indian, converted to Christianity, feels strongly a national bias, and he thinks churchianity a worse slavery than the traditions of his own faith. Mr. Das puts it strongly as we find in the words of Richard: "Most of the British and American Mission agents are Britishers and Americans first, and Christians afterwards. Touch their national feelings and you will then see the depth of their religion." Tradition dies hard; and the author seems to ask, is it necessary that tradition should die? Is it not a better code to press forward an intelligent and sympathetic understanding of Christ and his precepts, than to try to make as many converts as possible? Is the Church justified in neglecting its members in order to push on the work of conversion with speed and zeal? And if some traditions are necessary, is it not prudent to utilise existing traditions rather than ignore them and to import foreign! The answers are obvious, and Mr. Das writes with feeling and discernment. The question, if Western influence has been good for India, crops up incidentally, and we are answered by Richard, the son of Samuel, the convert who suffers through all his life from the struggle referred to above and who escapes it at last by donning the yellow robe of a monk; regarding the benefit of western influence he admits "it has incidentally spread (*sic*) places of education, scientific research and hospitals all over India; it has revived in us the thirst for knowledge, it has stimulated the creative powers of our poets and our artists. In short, it has unintentionally given birth to our Nationalism by awakening in us the consciousness of our race. But all these do not outweigh the evil it has done" (pp. 85-86).

A thoughtful book, presenting an idea of dangers looming large before the Church,—this is the impression the reader gathers as he closes it. In the midst of the encircling gloom, deepened by wrangling creeds, the cry is for 'Light, more light,' and every true heart will echo in tune with "Lead, Kindly Light."

Makers of the Modern World, by D. V. Searle, B.A., E. J. Arnold & Son, Ltd., Leeds, England. 2*s*. 9*d*. 1933.

This is the 7th book of the series known as the "A. L." Histories, in which history is told through story and biography. The world has changed a good deal during the last two hundred and fifty years and the book tells us of some of the men and women who have made these changes and who have helped the world to be what it is now. Engineers, medical men, philanthropists, inventors of the bicycle, the motor-car, the wireless and aircraft, besides pioneers in other lines find a place here and their stories are simply told with illustration to help the reader to understand their work. At the end of each biography there are suggestions for essays at the end, with a handy time chart of modern history and an index. It deserves a place in the curriculum of our schools, and it is sure to prove inspiring reading for growing youth, even if prescribed only for home study.

PRIYARANJAN SEN

STUDENTS' P.G.A. COMMON ROOM

Gleanings

A CENTURY OF PROGRESS IN TEN YEARS !

With the above slogan, the Turkish Republic celebrated its tenth anniversary on October 29, 1933. In the *Current History* (New York) Mr. Robert L. Baker gives an account of the drastic reforms carried out in this short period by the government of Mustapha Kemal whose objective was 'to aim at the true happiness and prosperity of the nation, not to weary the people with distant aims,' for, in the words of Mustapha Kemal, "to bring all the Turks in the world into one state is an impossible aim. History shows no example of the success of a policy of Pan-Islamianism or Pan-Turanianism."

"Mustapha Kemal, it is now realized, was forced to uproot the old system of life in Turkey before he could create one more suited to the demands of the twentieth century. Political, social and religious reforms that discarded old traditions and customs were put into effect with vigor and apparently with complete success. The stifling grip which a corrupt and moribund religious system held on every activity of the people was thrown off. The Caliphate and the religious orders were suppressed, and though Turks remained Moslems, the clergy were restricted to their proper sphere. Western civil, penal and commercial codes replaced the outworn Moslem *Shariat*. Un-national Arabic influences were eliminated by the adoption of the Latin alphabet, the Western calendar, the compulsory use of Turkish in religious services and by the exclusion of Arabic words from the Turkish vocabulary. Turkish became a new language, a medium for simple but forceful expression. So proud of it were the Turks that its use was prescribed in commercial intercourse, even in cosmopolitan Istambul. The fez, which Mustapha Kemal regarded as a symbol of Turkish backwardness, was banned. The veil disappeared, and more by encouragement than by official action Turkish women left the seclusion of the home to participate equally with men in the life of the nation. The right of wives to divorce their husbands and the ending of polygamy indicate how sharply the republic has broken with Moslem law.

"Less sensational than these changes, but no less important, is the program of economic reform that has occupied the Turkish people during the last ten years. The prospects of the newly created republic were truly dismal. Turkish man-power and resources had been drained to the point of exhaustion by twelve years of almost continuous warfare. In all these struggles except the final one with Greece for Western Anatolia the Crescent had gone down in defeat. The richest parts of Asia Minor were little better than a desert after the Greeks retired. Railways not destroyed were in disrepair and the roads were almost impassable. Trade was dead and in many districts the population was on the verge of starvation. Looking abroad, only Soviet Russia was friendly, and her motives in helping Turkey in the war of liberation were open to suspicion.

"Mustapha Kemal's chief concerns were the repair and construction of railways and the creation of an adequate army. The new lines, however, connect the capital with the principal cities of Anatolia, link the trunk lines to ports on the Black Sea and the Mediterranean, and provide rail communication with agricultural, coal, oil and copper areas. Their economic value, therefore, would appear to be indisputable. Since 1923 several hundred miles of existing line have been practically rebuilt, and more than 1,500 miles of new railways have been completed, with about 1,000 miles still under construction.

"Before the World War, the railways of Turkey were foreign-owned. After the war the British and French companies retained their lines, but the Anatolian and Baghdad Railways were taken over by the Turkish Government and operated for several years without the owners' consent. A settlement with the bondholders, however, was reached in 1928, when the government agreed to pay for the lines by annuities running until the year 2002. All the post-war railways are State property.

"In 1925 the Grand National Assembly enacted a law for the encouragement of industry. Manufacturers were offered State land, exemption from taxes and permission to import free of duty such raw materials as were not available in Turkey. Factories established under the law were made subject to minimum requirements in regard to motive power, value of installation and pay-rolls. Three new national banks were established under government auspices to finance industry on favorable terms. When the 1927 census was taken considerable progress had already been made, but only 300 of the establishments reported could really be called factories. In 1933, however, according to a reliable estimate, the number of genuine factories had increased tenfold since 1927. The government has directly aided more than 2,300 factories since the law of 1925 went into effect. Not until the old commercial treaties lapsed in 1929 was the government in a position to give adequate tariff protection to the infant industries. Since that year production in all lines has risen sharply and there has been a corresponding decline in imports.

"In 1934 Turkey is expected to produce and manufacture all she needs in sugar and silk and leather goods, all of which were formerly imported. Within a few years the manufacture of cotton and woolen fabrics will supply the domestic demand. Heavy industry lags, but even here the Turks are optimistic. The country possesses both coal and iron, and under the supervision of German technicians steel rails, ordnance and even airplanes have already been produced. The Ghazi's goal of a self-contained Turkey should be reached in another decade.

"According to the Ministry of Education, the percentage of illiteracy fell during the decade from 85 to 40. This has been largely the result of teaching several million adults to read and write through the facilities offered by the People's Houses (the social and cultural clubs of the People's party) and the army, which provides instruction for illiterate recruits. The enrolment in schools has doubled in the primary grades and grown sixfold in the upper schools. The education of girls has been specially encouraged. In the secondary schools, for example, the number of girls increased from 541 in 1923 to 7,511 in 1932. Instruction has been centralized under a special Ministry, which is advised by foreign experts, and the curricula have been secularized. Even small towns now have libraries, museums and reading rooms."

INDIANIZATION OF THE ARMY

The Indian Army, under the present system, is Indian in one sense only—in that its cost is borne by Indians; neither in function nor in structure may it be called Indian, dominated as it is by ideals of British Imperialism. In a paper published in the *Indian Review* (Madras), Mr. Nirad C. Chaudhuri discusses the essential items of a programme of Indianization. He says :

"To my mind the most important of these is, that the army must be recruited from all over India and all classes of Indians. The practice of taking into the ranks only certain classes of Indians and the theory of the martial races with which it is closely dovetailed, are the two most formidable obstacles in the way of carrying out any reform on national lines in the army. Just as communal representation has become one of the keystones of the political edifice, a hidebound caste system is coming more and more to be a feature of the army organization in India. The Indian Military College Committee of 1931, by providing for special quotas of cadets from the so-called martial castes, has introduced this pernicious doctrine even into the leadership and command of the army.

"The second essential item of Indianization is that Indians should be admitted to all the arms of the service freely. Ever since the Mutiny, it has remained one of the cardinal doctrines of British Military policy in India, that not only should Indians never be allowed to occupy positions of responsibility and power in the army, but also that they should never be taken into all its arms so that they might be able to consutitute a self-contained fighting formation by themselves alone.

"Recently, however, a departure has been made in this respect from the established practice. By the scheme of Indianization of 1931, the military authorities have committed themselves to the creation of a purely Indian division of all arms. The most substantial item in this programme is the creation of new Indian artillery units.

"Next comes the question of substituting Indian for British officers in the Indian Army. This is one of the most important aspects of Indianization, because there can be no transfer of the army to Indian command without a sufficient number of trained Indian officers to lead it. At the same time it is one of the most difficult. Military opinion, with rare exceptions, has never looked with favour upon the proposal to give commissions to educated Indians. This attitude, as Lord Kitchener wrote long ago,

> is due in part to a dislike of change and in part to a deep-seated racial repugnance to any steps which brings nearer the day when Englishmen in the Army may have to take orders from Indians. Chiefly, however, it is due to an honest belief—which is certainly not altogether unfounded—that any substitution of Indians for British officers must be detrimental to the efficiency of the Army.

"The words still hold true as an explanation of the reluctance of the Military authorities to permit any large influx of Indians into the army.

"Recently, however, Indian public opinion has gained a victory by the establishment of a military college in India. Yet the concession falls short in almost every respect of what we claimed and hoped for, and, what is perhaps more important, the scheme of Indianization now being tried would not lay the foundation on the soundest of lines.

"In the first place, the pace of Indianization still remains very unsatisfactory. The present scheme, if fully worked out, will affect, at the end of half a generation, only one of the four divisions constituting the Field Army in India, which in its turn comprises less than half of the total strength of the fighting services. Secondly, the scheme is frankly tentative and experimental. Thirdly, the principle of segregating the Indian officers in certain units and formations, which was one of the worst drawbacks of Lord Rawlinson's proposals, is still in operation. The device, as is well known, was hit upon to avoid the difficulty of making British officers serve under Indians. Last of all, following the theory of the martial races, the classes at present not enlisted in the army have been put at a disadvantage in comparison with the classes that are enlisted.

"There is besides another aspect of the question which has not been sufficiently stressed by our spokesmen. It is this. The Indian cadets should be given a kind of training most suited to the country, and military education should be made reasonably inexpensive. The actual tendency on the contrary, is to confine recruiting to the wealthy classes and convert the cadets into imitation English subalterns; weaned away from their national habits and traditions and uprooted from their social environment. This will make them as ineffective as the majority of the Indian members of the services, and what is more the ideal of an imitation Englishman will never attract the best manhood of India.

RELIGION AND EDUCATION

Prabuddha Bharata (Calcutta) editorially pleads for introduction of a religious element in our educational system:

"We are not for introducing a theological element into the educational system in so far as there is an intellectual value of theology. But certainly there should be a deliberate and earnest attempt to make people a better type of human beings. And that is feasible only through the aid of religion—though not by any credal religion. Love for God, love for all, perfect unselfishness, a life of conquest of the flesh—are not these common to every religion? Every religion says that it is only through perfect self-control and selflessness that we can reach God. A man may not be caring for God, but let him satisfy these two conditions only on the consideration that these will make life happier, and society better, and he will be a religious man.

"It is a mistake to suppose that religion—we mean true religion—will make people unfit for action. It is true that almost all religions preach and talk of renunciation. But does that necessarily mean that one should take to caves and forests? It is a fact that to have love for God and worldly things at the same time is impossible. But does that mean that we should be dead as walls or turn into stocks and stones? Renunciation and desirelessness mean that we should altogether banish the personal element from our life. We should work—but not for ourselves; our work should be for God and His creation. We should crush our desire—but only in order that the Great Desire to realize Truth in life may be born.

"Yet we are not for placing education in the hands of those who trade in religion or pass as religious men. For there is a chance that the cause of education will be subordinated to the spread of religion by teachers who lack sympathy, imagination and foresight. That was the case in Europe in the Middle Ages. Nor should the educational policy be dictated by the State, for thereby education will be made a tool in the hands of the State to further its own cause. Education should be in the hands of expert educationists who will be not only veteran in their own lines, but also capable of supplying idealism to the minds of the boys. To inspire the learners to live for some definite ideals and not to employ their intellectual powers for a return in riches or name and fame should be the aim of education. In many cases intellectual idealism will be the way to reach God in the long run.

"A boy cannot be made into a religious man by drilling into his brain a Bible or a Gita, by compelling him to attend the Sunday-schools or perform acts of genuflexion in a temple or a church. At best an atmosphere can be created where the boys will get inspiration from life embodying certain ideals. A teacher who devoutly lives a life of piety without talking a single word of religion will wake up in the heart of boys a longing for God. The boys who constantly see their parents live a life of self-denial and self-sacrifice will unconsciously catch the inspiration."

A SANATORIUM UNIVERSITY

Mr. A. K. Majumdar gives an account of the "Sanatorium Universitaire" at Leysin, Switzerland in the "*Modern Review*" (Calcutta).

"'The Sanatorium Universitaire Suisse' as it is generally called is beautifully situated in the midst of fine forests at an altitude of 4,500 feet above the sea-level. It is primarily intended for such university students and teachers of both sexes as are suffering from tuberculosis. The idea of such a sanatorium originated with Dr. Vanthier...This young doctor's sympathatic nature discovered that two opposite evils surrounded the tubercular patients in those ordinary places of cure namely, helpless loneliness on the one hand and the deadening weight of unwanted society on the other." Therefore with a view to providing healthy surroundings, an educational atmosphere, facilities for quiet literary and scientific studies, a mixture of freedom and association of young men and women of about the same age, combined with up-to-date medical arrangements to ensure proper treatment, care and rest, Dr. and Mrs. Vantheir tried their best to popularise the scheme of a university sanatorium."

"The authorities of the institution do not aim at running a university for tubercular students on the top of a mountain; but within the limitations everything is done to introduce an academic atmosphere here. We call this institution a sanatorium, but nobody here talks of sickness. The students enjoy radio music; they laugh and play and study. Students pursuing the same course of studies help one another. Sometimes one of them lectures and those interested in the subject listen and afterwards discuss. While there are no "complete cycle of university faculties" and regular courses, the work of each student is supervised by a tutor chosen from among his professors. Distinguished Swiss, French and other professors give them guidance and advice in research work. A young man who is a medical student is collecting material for a thesis on 'Constitution and Tuberculosis,' and a girl student is writing a thesis on 'Teeth and Tuberculosis.'"

"And what is the attitude of the Universities? It is most sympathetic. All the Swiss Universities count the terms spent by their students at the Sanatorium and many of the inmates of this institution, who are able to continue their studies here, took their examinations in the plains and obtained university degrees...Students whose health has sufficiently improved, are introduced to light and interesting handwork, such as book-binding, easy wood-work and metal-work."

"KEEP TO YOUR OWN ART"

Professor Henry Tonks, who taught artists like Sir William Orpen, Sir William Rothenstein, Augustus John and who is looked upon as the greatest professor of Fine Arts in the world, writes, in a letter published in *Our Magazine* (Government School of Art, Calcutta):

> "I received lately an account of your school with reproductions of some of the work of your students. This put quite a definite idea again into my head, at least to me of importance, and that is that so long as you native inhabitants of India will keep to your own Art, I believe you will improve and do work worthy of your great past. I have always said the same thing to the Chinese and Japanese students I have had, and yet, for reasons I cannot understand, they come to Europe to pick up our ideas. We cannot pick up oriental art any more than you can ours. We might imitate but 'it would be poor stuff...If you want to see the work of Europe, have the best to put before your students, but very little."

CONVOCATION ADDRESS IN ANCIENT INDIA

Under the above caption Srimati Uma Devi, B.A., contributes a very interesting article in the current number of the *Calcutta Oriental Journal* (Calcutta, monthly). She writes:

> "We are all familiar with the address of distinguished educationists at the annual convocations of the different Universities. But none of them can bear comparison with the short and simple address of the preceptor in ancient India to the pupil at the conclusion of his Vedic studies. The address is given in the 11th anuvāka of the Śikṣādhyāya of the *Taittirīyopaniṣad* and is as follows:—

Sanskrit.

Vedam anūcyācāryo'ntevāsinamanuśāsti | Satyaṃ vada | Dharmaṃ cara | Svādhyāyān mā pramadaḥ | Ācāryāya priyaṃ dhanamāhṛtya prajātantu mā vyavacchetsīḥ | Satyānna pramaditavyam | Dharmānna pramaditavyam | Kuśalānna pramaditavyam | Bhūtyai na pramaditavyam | Devapitrāryābhyāṃ na pramaditavyam | Mātṛdevo bhava | Pitṛdevo bhava | Ācāryadevo bhava | Atithidevo bhava | Yānyanavadyāni karmāṇi tāni sevitavyāni, no itarāṇi | Yānyasmākaṃ sucaritāni tāni tvayopāsyāni, no itarāṇi | Ye ke cāsmacchreyāṃso, brāhmaṇāsteṣāṃ tvayāsanena praśvasitavyam | Śraddhayā deyam | Aśraddhayā deyam | Śriyā deyam | Hriyā deyam | Bhiyā deyam | Saṃvidā deyam | Atha yadi te karmavicikitsā vā vṛttavicikitsā vā syāt, ye tatra brāhmaṇāḥ sammarśinaḥ, yuktā āyuktāḥ, alūkṣa dharmakāmāḥ syuḥ, yathā te tatra varteran, tathā tatra vartethāḥ | Athābhyākhyāteṣu, ye tatra brāhmaṇāḥ sammarśinaḥ yuktā āyuktāḥ, alūkṣā dharmakāmāḥ syuḥ, yathā te teṣu varteran, tathā teṣu vartethāḥ | Eṣa ādeśaḥ, eṣa upadeśaḥ, eṣā vedopaniṣat, etadanuśāsanam, evamupāsitavyam, evamu caitadupāsyam ||

Translation.

After having taught the Veda the Preceptor thus instructs the pupil: Speak the truth. Practise virtue. Neglect not thy daily recitation of the Vedas. Having brought the preceptor welcome wealth (take a wife and) cut not asunder the line of descendants. Thou must not be negligent of virtue. Thou must not be negligent of thy well-being. Thou must not be negligent of thy prosperity. Thou must not be negligent of thy daily recitation of the Vedas and of teaching. Thou must not be negligent in the performance of the rites to the gods and to the ancestors. Worship thy mother as thy God. Worship thy father as thy God. Worship thy preceptor as thy God. Those acts that are above reproach those shalt thou perform and none others. That conduct of ours which is good that shalt thou study with devotion and none else. Whatever Brahmans or holy men are superior to ourselves their fatigue shalt thou remove by offering them seats. Thou must give with faith. Thou must not give without faith (or thou must give even without faith). Thou must give according to thy means. Thou must give out of shame (*i.e.*, lest thou be outdone by others). Thou must give out of fear (lest thou incur the anger of the gods). Thou must give out of friendliness. Now should there arise in thy mind any doubt regarding any act or conduct, (follow) those that are Brahmans, that are given to wise deliberation or are of sober judgment, that are assiduous and intent, that are gentle (*i.e.*, that is not swayed by any violent passion) and desirous of performing their duties—as they act therein so shouldst thou act. Now as regards people who have been accused of some sin or crime, (follow those that are Brahmans, that are of sober judgment, that are assiduous and intent, that are not swayed by desires and passions—as these act towards them, so also shouldst thou act. This is the commandment: this is the advice: this is the hidden import of the Veda: this is the introduction and message. Thus should it be acted upon with faith and reverence, thus verily should it be acted upon with faith and reverence.

STUDENTS P. G. A.

At Home and Abroad

[A Monthly Record of News relating to Schools, Colleges, Universities and other cultural and academic Institutions.]

Inter-University Conference

Mr. G. H. Langley, Vice-Chancellor, Dacca University, has been unanimously elected as President of the ensuing All-India Inter-University Conference, to be held in Delhi on the 6th, 7th and 8th March, 1934. His Excellency the Viceroy will formally open the Conference.

Gaekwar Library, Hindu University

His Highness the Maharaja of Baroda was pleased to accept the invitation of the Benares Hindu University to perform the opening ceremony of the Sayajirao Gaekwar Library which has been built with a handsome donation of Rs. 2,00,000.. The ceremony took place on February 19 last. It may be recalled, the foundation stone of this library was laid in 1921. The building which is nearing completion is the finest building in the University and is already equipped with 80,000 books. The diameter of the central circular hall is 90 ft. and possesses accommodation for 500 students including the galleries.

All-Bengal Teachers' Conference

The 13th annual session of the All-Bengal Teachers' Conference will be held at Asansol under the presidentship of Sj. Syamaprasad Mookerjee, Bar.-at-Law, by the last week of March. Prof. Radhakumud Mookerjee, Ph.D., of Lucknow University will act as Chairman of the Reception Committee. Vigorous preparations are in progress.

Donation for Medical Research

The Trustees of Sir Dorab Tata Trust have given a donation of Rs. 25,000 to the fund of the Indian Institute for Medical Reserch which is going to be started within a short time. It is expected the Institute will be able to begin various important works in connection with the problem of health and disease of this country.

Baroda Education Budget

The Budget figures for 1933-34, as sanctioned by the Gaekwar, show revenue of Rs. 249 lakhs and an expenditure of Rs. 215 lakhs. About 117 lakhs are expected from Land Revenue. On the expenditure side 37½ lakhs go to Education and 30 lakhs to Public Works Department.

Women eligible for Lectureship

At the last meeting of the Executive Council of the Dacca University a resolution was passed to the effect that ladies may be appointed to the posts of lecturers whenever suitable occasion arises.

Prayag Mahila Vidyapith

"Will you just drift and accept things as they are, however bad they may be. The purdah, that evil relic of a barbarous age which imprisons the body and mind of so many of our sisters, will you not tear it to bits and burn it into fragments. Untouchability and caste, which degrade humanity and help in the exploitation of one class by another, will you not fight them and end them. Our marriage laws and out-of-date customs which hold us back and especially crush the women-folk, will you not combat them and bring them in line with modern conditions," thus said Pandit Jawaharlal Nehru in the course of the convocation address delivered by him at Prayag Mahila Vidyapith, Allahabad, which was formerly called the Women's University, Allahabad. In connection with the "Women's Week" celebrations conducted by the Women's University, Allahabad, a physical culture conference was held attended by both men and women, the latter alone participating in the deliberations. The conference then passed a number of resolutions urging the need for physical culture compulsory in women's schools and colleges and emphasising the need for medical examination of girl students.

U. P. Government and Harijan Students

The following communique was issued by the U. P. Government on February 6, last:

It is the policy of the Government that no student be excluded, simply on grounds of low caste or inferior social status, from any institution which receives support from public funds. Authorities and bodies which manage educational institutions maintained by funds to which the Government contribute, directly or indirectly, are required in practice to conform with the policy of the Government in this matter. It is therefore, not permissible for heads of such institutions to debar students simply on grounds of low caste or inferior social status, nor is it permissible for them to discriminate in any invidious manner between students by alloting to depressed class students places apart from other students.

Andhra University

Sir Sarvapalli Radhakrishnan being the only candidate nominated for Vice-Chancellorship of the Andhra University, he will be declared elected as Vice-Chancellor for a further period of three years at the Senate meeting called for the 24th instant.

Women's Education League

The seventh annual meeting of the Bengal Women's Education League was held on February 21 last, at the Y. W. C. A. hall following a reception given by the President, Mrs. P. K. Ray, to the delegates. Miss Dipti Chatterji, Joint Secretary, in the course of her report on the League's work during the past year, dwelt on the measures taken to provide courses of lectures and demonstrations on various subjects to teachers desirous of improving their equipment. These courses, she said, had been well attended. A joint enterprise, she added, had been launched as an experiment in which the League and the Employment Bureau of the Y. W. C. A. would co-operate in the formation of a Teachers' Bureau. It was considered that this would supply a long-felt need by bringing into touch, through a recognised institution, college and school authorities who required staff and teachers seeking appointments.

The first session of the Eighth Bengal Women's Educational Conference was held on the day following. At the morning session Dr. Jenkins spoke on "The Problem of Primary Eucation for Girls in Bengal." The subject of training teachers for village schools and for community service was dealt with by Mrs. S. M. Maitra, Mrs. S. Gupta and Mrs. F. G. Williams, while Miss Usha Biswas spoke on "Planning for the Future in Primary Education." In the afternoon a special session was held for teachers of needlework, and there will also be an exhibition of school needlework.

Benares University's Decision

The Senate of the Benares Hindu University has resolved to introduce Hindi as the medium of instruction and examination in a few subjects in the Intermediate standard. As there was a paucity of books of college standard the University established a board of authors to prepare them. The work of this board was greatly facilitated by a donation of Rs. 50,000 by Seth Ghanshyam Das Birla and about a dozen books have already been published by the board. If this experiment succeeds, it is proposed to make Hindi as the medium of instruction in the remaining subjects also. At present it has been decided to make Hindi as the medium of instruction in history, logic, civics, economics and Sanskrit in the intermediate standard from next year.

Military School at Nagpur

It is understood that Dr. B. S. Moonje intends to start a military training school at Nagpur. He has collected Rs. 30,000 with promises of an equal amount. The estimated cost for starting the school will be more than a lakh of rupees. The school will be divided into two sections in accordance with academic and military regulations. Captain Modak of Poona who was a witness before the Joint Parliamentary Committee will in all probability be the Principal of the school.

Osmania University

The great success which the University had achieved by making Urdu the medium of instruction was stressed upon by Nawab Mahdi Yarjung Bahadur, Political Member, in delivering an address on the occasion of the last annual convocation of the Osmania University.

In the course of his convocation address Nawab Mahdi Yarjung Bahadur said: "Under the old system our language was relegated to an inferior position and it was accepted as axiomatic that no modern language could be acquired except through the medium of a foreign tongue. This was largely responsible for the absence of original thought among us. Foreign languages were essential for the exchange of knowledge with other countries for the co-ordination of research but the acceptance of the supposition that our language is on an inferior plane and incapable of becoming either a store-house or a vehicle of knowledge, created a psychology which was fatal to original thought and action. This false doctrine of inferiority of our language which had gone unchallenged throughout the whole century, is now disproved and opponents and pessimists alike are compelled to admit the ease with which Hindustani has adapted itself to modern requirements and its great power of expressing, drawing as it does its vocabulary from four or five richest languages of the world. Arts, Sciences, Mathematics are all fitted into it with a naturalness that is amazing. In short, all gloomy predictions about the failure of the University will soon be falsified and the University to-day is not only capable of teaching all subjects, including modern sciences with ease, but has also earned the recognition from several Indian and British Universities, showing that the standard attained by it does not fall short of those of other similar institutions." Proceeding, Mahdi Yarjung emphasised the aim of university education. He said " To my mind, it is the bringing out of what is best in us, mental, moral and physical, so that our duty in life may be performed in the best way possible ; for better we are as men, the more efficient shall we be in vocations. Now, this process of refinement for humanisation is only possible through the knowledge which comes from truth and connotes action, not merely passive assimilation. Crooked paths do not lead to the lofty goal which one has set before oneself."

Dacca University Manuscript Committee's Work

The Manuscript Committee of the Dacca University for the collection of Sanskrit and Bengali manuscripts is doing very brisk work. Recently their travelling agent returned after collection tour in Noakhali with five maunds of important manuscripts, some of them 500 years old. In addition a document of sale of land written on ' Terit ' or tree bark was secured. This latter purports to be a dated sale deed of the time of Nasiruddin Nasrat Shah, son of Allauddin Hussen Shah, the mightiest Sultan of Bengal (A.D. 1493 to 1513). It is very interesting to note that the form of the document exactly corresponds to the draft of the copper-plate charters by which land was given away by the pre-Mahomedan kings of Bengal. The Sultan is mentioned as Governor in that particular part of the country and the Vishaya and the Mandala, in modern terms the district and the Pargana, of the village in which the land was situated are also given.

Of the manuscripts the most curious is a Sanskrit dictionary called " Savda Ratnavali " by Mushakhan Masnadi Ali, son of the great ' Bhuiyan ' Chief Ishakhan Masnadi Ali who ruled in Eastern Bengal practically like an independent sovereign during the reign of Akbar. It is well known that Ishakhan's father, Kalidas Gajdani, was a Bais Rajput of Oudh and the family was always on excellent terms with their Hindu subjects. So the spectacle of a Moslem Chief standing forth as a compiler of a Sanskrit dictionary need not astonish us. Moreover it appears from the opening lines of the compilation that it was really the work of a Pandit called Mathuresha who was probably the Court Pandit of Mushakhan. In the colophon however only the name of Mushakhan is mentioned as the author. His grandfather is named as Silamana Khan (Sulaiman Khan) which is the name that Kalidas took after his conversion.

Of the other manuscripts mention may be made of a particularly valuable one. This is a commentary on 'Shamveda' by 'Ubata' son of Bajrata, a Kashmirian Pandit. The discovery of this Kashmirian work and in remote Noakhali shows the amazing manner in which worthy works circulated from one corner of India to the other in those remote days. This manuscript is about 500 years old. It may be mentioned that 'Ubata' flourished during the reign of King Bhoja about 1000 A.D.

Madras School of Arts and Crafts

His Excellency the Governor and Lady Beatrix Stanley visited the Madras School of Arts and Crafts this morning and inspected the various articles displayed there in connexion with the School's Third Annual Exhibition, which was opened on January 23, last.

The exhibition of drawings, paintings and scultpure by the teachers and students of the Government School of Arts and Crafts shows a very large quantity of work, within a wide range of style and medium, among which are many works of an extremely high standard. Throughout the exhibition, the influence of Mr. D. P. Roy Chowdhury is very strongly felt, and he is to be congratulated on the evidently enthusiastic support of his staff and students.

Ourselves

[The late Sir P. C. Mitter—The late Mr. Madhusudan Das—The late Mr. Jnanendramohan Das Gupta—Rai Pramodchandra Datta Bahadur, C.I.E.—Overseas Scholarships—Training Class for Librarians—College and School Committees—Post-Graduate Teaching in Physiology and Geology—A New Scholarship—Indian Science Congress, 1935—University Rowing Club—International Congress of Anthropological and Ethnological Sciences—New Doctors of Philosophy and Science—Affiliation of the Scottish Church College to B.T. Standard—Department of Indian Vernaculars—A trip to Nabadwip—Notifications.]

THE LATE SIR P. C. MITTER

It is our melancholy duty to record the sudden and untimely death of a distinguished son of Bengal, the Hon'ble Sir Provashchandra Mitter, KT., K.C.S.I., C.I.E., which took place on the 8th of February last, at his Calcutta residence. The late Sir Provash was the first Minister of Education under the Reforms and *ex-officio* Fellow of our University from 1921 to 1924. He took a keen interest in the work of the University during the years he was associated with it. At their meeting held on the day of his death, the Vice-Chancellor and Syndicate passed the following resolution in solemn silence, all the members present standing:

> The Vice-Chancellor and Syndicate mourn the sudden and untimely death of the Hon'ble Sir Provashchandra Mitter, KT., K.C.S.I., C.I.E., Member, Executive Council, Bengal, who was Minister of Education for this province and *ex-officio* Fellow of this University from 1921 to 1924 and place on record their appreciation of the distinguished services rendered by him to the Government and his country in various walks of life.

We associate ourselves with the resolution of the Syndicate and the sentiments expressed at their meeting, and mourn with the rest of the country the loss our province has suffered by the death of Sir Provash.

All University classes, the University Law College and the University offices were closed on the 13th of February in honour of his memory.

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THE LATE MR. MADHUSUDHAN DAS

We join the rest of our country in expressing our sorrow at the loss that the country has suffered by the death of Mr. Madhusudan Das, the grand old man of Utkal at the age of 80. He was a student of this University in his early youth and was its first Oriya graduate. For many a long year he devoted himself body and soul to the service of his motherland particularly to the advancement and development of Orissa. He was born in an age when Orissa was backward in education, industry and politics and it was largely through his inspiration and direction that the province rose to its present position. His burning patriotism, his dignity of manners, his resolute independence and his charming personality endeared him universally and made his name a household word in Orissa. He was a member of the Bengal Legislative Council many years ago and after the separation of Bihar from Bengal when Orissa was joined to the province of Bihar he was elected to the Bihar Legislative Council to represent Orissa. His manifold qualities were appreciated by Lord Sinha, the then Governor of Bihar, and Mr. Das was appointed the first Minister of Local Self-Government in that province. Mr. Das fully justified his appointment as a minister and has left behind him a brilliant record of public service.

Mr. Das's loss is mourned by many of his personal friends in Bengal where he spent the early years of his life as a student and as a teacher. Our readers will be interested to learn that the late Sir Asutosh Mookerjee was a pupil of Mr. Das.

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THE LATE MR. JNANENDRAMOHAN DAS GUPTA

We lament the death at Edinburgh on the 4th of Januury last of a young Bengali scholar, Mr. Jnanendramohan Das Gupta at the age of 29. Mr. Das Gupta took the M.Sc. degree of this University with the first position in the First Class and proceeded to Edinburgh for higher studies in Medical Chemistry. Mr. Das Gupta was an Officer-in-charge of the research Laboratory of Dr. U. N. Brahmachari, M.A., M.D., PH.D., F.A.S.B. His professors at Edinburgh held a very high opinion of his ability and industry and it is most unfortunate that a promising career should have come to such an untimely and melancholy end.

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RAI PRAMODECHANDRA DATTA BAHADUR, C.I.E.

We note with pleasure that Rai Pramodchandra Datta Bahadur, C.I.E., a Member of the Senate of our University, has just been appointed to be a Member of the Executive Council of the Governor of Assam in succession to Maulvi Saiyid Sir Muhammad Saadulla when the latter vacates office on March 31, next. It will be recalled that the Rai Bahadur was the first Minister of the Government of Assam in charge of the Department of Education under the new constitution. He has to his credit a brilliant record of service in the cause of educational progress of his province. He has long been associated with this University as a graduate and a Fellow and the Senate have often profited by his valued co-operation. We offer him our sincerest congratulations.

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OVERSEAS SCHOLARSHIPS

The Royal Commissioners for the Exhibition of 1851 award annually eight scholarships of the value of Rs. 250 per annum together with certain additional allowances to selected students of overseas Universities who have already completed a full University course and given evidence of capacity for scientific investigations. But the Indian Universities are not entitled to nominate candidates for these scholarships which are allocated to Canada, Australia, South Africa, New Zealand and Ireland. The Syndicate at one of their recent meetings took up the matter and addressed the Secretary, Inter-University Board, to place the question on the agenda of the next meeting of the Board and take necessary action. They also addressed a letter to the Secretary, Education Department, Government of Bengal, requesting him to approach the Government of India in this connection.

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TRAINING CLASS FOR LIBRARIANS

In our December issue we referred to a communication received by the University from the Government of Bengal on the subject of organising a training class for librarians in Calcutta. The Syndicate considered the letter and referred the question to a representative Committee for enquiry and report. The Committee have now submitted their report which has been adopted by the Syndicate and a reply has been addressed to Government on the lines of their recommendations.

The Committee think it eminently desirable to start classes under the University for the training of Librarians. They also think that the co-operation of important public institutions like the Imperial Library, the India Library Association, the Asiatic Society of Bengal, and the Bangiya Sahitya Parishat should be invited, and they should be represented on the Board which may be set up by the University to supervise such training. In case the Government of Bengal and the Government of India render financial assistance to the University for this purpose, they also should, in the opinion of the Committee, be asked to nominate representatives on the Board.

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College and School Committees, 1934-35.

The College Committee for the year 1934-35 has been constituted as follows:—

The Vice-Chancellor, *Chairman*.
Bhupatimohan Sen, Esq., M.A. (Cantab.), M.SC.
Rai Jnanchandra Ghosh, Bahadur, M.A.
Prof. W. S. Urquhart, M.A., D.LITT., D.L., D.D.
Prof. Praphullachandra Mitter, M.A., PH.D.
Syamaprasad Mookerjee, Esq., M.A., B.L., BARRISTER-AT-LAW, M.L.C.
Adityanath Mukherjee, Esq., M.A., PH.D.
Maulvi A. F. M. Abdul Kadir, M.A.
The University Inspector of Colleges.

The School Committee for the year 1934-35 has been constituted as follows:—

The Vice-Chancellor, *Chairman*.
Rai Jnanchandra Ghosh, Bahadur, M.A.
W. C. Wordsworth, Esq., M.A.
Manmathanath Ray, Esq., M.A., B.L.
Sir Abdulla-al-Mamun Suhrawardy, KT., M.A., D.LITT., PH.D., BARRISTER-AT-LAW, M.L.A.
Ramaprasad Mookerjee, Esq., M.A., B.L.
Rai Khagendranath Mitra, Bahadur, M.A.
Prof. Pramathanath Banerjea, M.A., D.SC., BARRISTER-AT-LAW.
Surendranath Mallik, Esq., C.I.E., M.A., B.L.
Sivapada Bhattacharyya, Esq., M.D.
Srikumar Banerjee, Esq., M.A., B.L., PH.D.
Satischandra Ghosh, Esq., M.A.
Khan Bahadur Maulvi Mahammad Maula Buksh, B.A.
Nibaranchandra Ray, Esq., M.A.
Jitendralal Banerjee, Esq., M.A., B.L., M.L.C.

Jogeschandra Chakravorti, Esq., M.A., *Registrar.*
Shams-ul-Ulama Kamaluddin Ahmad, M.A. (Inspector of Schools,
Presidency Division).

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POST-GRADUATE TEACHING IN PHYSIOLOGY AND GEOLOGY

The Government of Bengal in the Ministry of Education have agreed to the suggestion of the University that some representatives of the Government and of the University should meet with a view to formulating an agreed scheme regarding arrangements for post-graduate teaching in Physiology and Geology. The Government have accordingly nominated Mr. J. M. Bottomley, I.E.S., Dr. W. A. Jenkins, D.SC., I.E.S., and Mr. B. M. Sen, I.E.S., as their representatives. The University representatives appointed by the Syndicate to consider the matter are:

The Vice-Chancellor.
President, Post-Graduate Council in Science.
President, Board of Accounts.
Mr. Syamaprasad Mookerjee, M.A., B.L., BAR.-AT-LAW, M.L.C.

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A NEW SCHOLARSHIP

Dr. Surendrakumar Maiti has addressed a letter to the Registrar orwarding 3 per cent. G. P. notes for Rs. 3,600 for the purpose of creating an endowment for the award of a scholarship to be called the Khetramohan-Panchumayee Scholarship in memory of his parents. A monthly scholarship of Rs. 5 (out of the income of the endowment) shall be awarded annually to the successful candidate in the Tamluk Subdivision of the Midnapur district at the Matriculation Examination for the year, who obtains the highest number of marks, but does not secure a Government scholarship. The scholarship is open to both boys and girls and is tenable for two years in any affiliated institution teaching Intermediate Arts or Science course of study of the University, or in any institution of engineering, medicine or any branch of applied science approved by the Syndicate.

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INDIAN SCIENCE CONGRESS, 1935.

At their meeting held in Bombay on 3rd January, 1934, the Executive Commitiee of the Indian Science Congress Association decided to accept the invitation of our University to hold the 22nd session of the Congress at Calcutta from the 2nd to the 8th January, 1935. The Committee have appointed Principal B. M. Sen of Presidency College and Dr. S. K. Mitra, Khaira Professor of Physics, Calcutta University, to act as Local Secretaries. The work regarding local arrangements has already been taken in hand. It may be recalled the Congress held its session in Calcutta last time in 1927-28.

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UNIVERSITY ROWING CLUB

The news that the Senate at their meeting held on February 26 last have sanctioned a sum of Rs. 5,500 for the University Rowing Club will, we have no doubt, be received with gratification by all who are interested in the health and welfare of our students. The Club is at present situated near the Ultadingi Canal. The position was not however regarded as attractive and for some years past the University have been making attempts to secure a suitable plot of land near the Dhakuria Lake. Thanks to the sympathetic interest taken by the Calcutta Improvement Trust, a site for the Club at the Dhakuria Lake has been allocated temporarily and a permanent site will be provided later on. The grant now made available by the resolution of the Senate will enable the Club to erect a boat-house platform and other necessary paraphernalia. The Club has already got two old tub-fours and two fixed-seated clinker-fours to start with, and two racing-fours recently purchased from the Calcutta Rowing Club. Some of the Calcutta Colleges have promised donations which, when received, will enable the Club to purchase a fixed-up boat for training boys in rowing.

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INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

Sometime ago an invitation was received from tne General Secretaries, British Organising Committee of the International Congress of Anthropological and Ethnological Sciences to nominate a delegate to represent our University in London during the first session of the Congress. The Syndicate at their meeting held on February 10, last, adopted a resolution requesting Mr. H. E. Stapleton, formerly Director of Public Instruction, Bengal, who is now in London, to represent this University at the function. The Syndicate also conveyed the good wishes of the University to the General Secretaries of the Congress which will hold its sittings from July 30 to August 4, 1934.

* * *

NEW DOCTORS OF PHILOSOPHY AND SCIENCE.

Two of our brilliant graduates have recently been admitted to the degree of Doctor of Philosophy. Mr. Subodh Chandra Sengupta, M.A. lately of the Department of English, Presidency College, Calcutta, now Professor of English at Chittagong, submitted a dissertation on "George Bernard Shaw—a critical examination of his Art" which was unanimously approved by a Board consisting of Prof. J. R. Allardyce Nicoll, M.A., Prof J. W. Cunliffe, and Mr. L. R. F. Oldershaw, M.A., J.P. It may be recalled that Mr. Sengupta won the Premchand Roychand studentship in 1928.

Mr. Jadunath Sinha Professor of Philosophy, Meerut College, won his Doctorate by his original investigation in "Psychology of Perception in Indian Thought." His thesis was examined by Dr. Ganganath Jha, M.A., D.LITT., Prof. F. W. Thomas, M.A., PH.D., and Pandit Gopinath Kaviraj, M.A., Mr. Sinha is also one of our Premchand Roychand scholars.

Mr. Debiprasad Roychowdhury has been admitted to the Degree of Doctor of Science. His main thesis on "Researches on the Gyromagnetic Effect on some Ferromagnetic Compounds" was supported by six subsidiary papers on the problem of the relation between dia-magnetism and chemical constitution. His examiners were Prof. P. Weiss, Prof. Petern Kapitza and Prof. Sommerfeld. Mr. Roy Choudhury obtained his M.SC. in Physics in 1926 and subsequently won the Griffith Memorial Prize and Jubilee Research Prize and Gold medal. He is at present a Research Fellow in the Department of Physics.

We offer our congratulations to the new doctors on their well-earned distinction.

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AFFILIATION OF THE SCOTTISH CHURCH COLLEGE TO B. T. STANDARD.

On the recommendation of the Syndicate the Senate of the University have sanctioned the affiliation of the Scottish Church College to the B. T. standard with effect from the commencement of the session 1934-35. The Senatus of the Scottish Church College have decided to open B. T. classes for women students in the Dundas Hostel at 79-1, Cornwallis Street, which they propose to convert into a residential College. Our readers are no doubt aware that the B. T. Classes of the Diocesan College are to be closed from the beginning of the next session and a new Training College for women students was urgently needed. We understand arrangements will be made for training 35 to 40 women.

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DEPARTMENT OF INDIAN VERNACULARS: A TRIP TO NABADWIP

Perhaps for the first time in the history of this department, the Executive Committee was pleased to sanction a small sum of money for an educational tour for the students of this department and they promptly availed themselves of the opportunity thus afforded to pay a visit to Nabadwip, for a long time the seat of Vaisnava culture and scholarship.

The party visited the newly-built town of Mayapur on the other bank of the Ganges and saw many spots of interest. Mayapur now stands as the rival of old Nabadwip as a claimant for the honour of being the birthplace of Chaitanya. At Mayapur the following places of interest were visited: (1) The temple of Radha-Krishna; (2) The grave of Chand Kazi with a slab of stone in the neighbourhood containing two deities, Vishnu and Lakshmi. (3) The house of Srivas (a follower of Chaitanya); (4) The birthplace of Chaitanyadev, with the celebrated Nim tree; (5) The "Ballal Dhipi" or a mound containing many old bricks (strewn here and there) with pictorial representations on many of them. The place is said to be the site of the palace of the famous Hindu Raja Ballal Sen of the Sen Dynasty.

On the western side of the river, *i.e.*, in the old Nabadwip town, there is the shrine of Chaitanya Dev reputed to contain the oldest image in this locality. The image, a wonderfully artistic statue of Chaitanyadev made of Nim wood, is popularly believed to have been caved for Vishnupriya (Chaitanya's wife). Besides this temple the party visited other places associated with the names of Nityananda, Adwaita, Srivas, Jagai and Madhai. On the 10th December they paid a visit to the house of a celebrated Vaisnava devotee named 'Lalita Sakhi' who has adopted the habit of a woman,—a *gopi*,—in pursuance of a peculiar Vaisnava theory. The party, on their way back, visited two other places of interest, Triveni and Saptagram, which are so frequently mentioned in the *Mangalakavyas*. Two of the photographs taken by the party are reproduced on the page opposite.

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NOTIFICATIONS

(i) *Ghose Travelling Fellowship.*

Applications are invited for the three Ghose Travelling Fellowships, each of the value of Rs. 4,400 to be awarded by the University during the current year. The Fellowships are tenable abroad (*i.e.*, outside India) and are to be held according to the terms and conditions laid down in the will of the late Sir Rashbehary Ghose (*vide* pp. 209 of the Calcutta University Calendar for 1933). Each candidate shall be required to submit a general scheme of the work he proposes to undertake during the tenure of his Fellowship.

The Fellowships, which are tenable for one year are open only to persons who have been at any time admitted to a degree in the Calcutta University.

Applications for the Fellowships should reach the Registrar not later than the 29th March, 1934.

The application must be accompanied by a statement form (which may be obtained from the Registrar's Office), duly filled in.

(ii) *The Indians School of Mines.*

(Government of India.)

1. The Indian School of Mines provides high grade instruction in Mining Engineering and in Geology.
2. The school is situated at Dhanbad in Bihar and Orissa on the East Indian Railway (Grand Chord Line).
3. The ninth session commences on the 1st November, 1934.
4. Application forms for admission may be obtained from the Principal, Indian School of Mines, Dhanbad, E. I. Ry.

5. Applications must be submitted on the prescribed form so as to reach the Principal, complete in all respects, not later than the 15th July.

6. The Entrance Examination will be held in August at various centres convenient to applicants. The minimum qualification for permission to sit at the examination is a pass in the Intermediate Examination in Arts or Science with English, Mathematics and either Physics or Chemistry, or its equivalent examination.

7. Full particulars of qualifications, etc., are given in the prospectus of the school which is stocked for sale in the office of the Principal, Indian School of Mines, or the Manager of Publications, Civil Lines, Delhi, and costs Re. 1 by V. P. P.

8. Two scholarships of the monthly value of Rs. 50 and Rs. 40 are awarded by the Government of India each year on the results of the Entrance Examination.

9. Scholarships tenable at the school are awarded by local Governments. Particulars of these scholarships may be obtained from the Director of Industries of the Province in which the applicant is domiciled.

(iii) *India Instituten of Die Deutsche Akademie offers Scholarships to Indian Scholars for the Academic Year of 1934-1935.*

On behalf of India Institute of Die Deutsche Akademie, we wish to announce that the following scholarships in institutions of higher learning in Germany will be available for Indian scholars (male or female) of outstanding ability, for the academic year of 1934-1935:

1. Dresden: One scholarship at the *Technical University of Dresden*, consisting of free tuition and pocket-money of RM 30 (thirty marks) per month.

2. Hamburg: One scholarship at the *University of Hamburg*, consisting of free tuition and a pocket-money of RM 30 (thirty marks) per month. The candidate will be given free private coaching in the German language.

3. Hohenheim (Württemberg): One scholarship at the *Agricultural University of Hohenheim*, consisting of free tuition and free lodging.

4 and 5. Jena: Two scholarships at the *University of Jena*, consisting of free tuition and a pocket-money of RM 30 (thirty marks) per month for each scholarship.

6. München: One scholarship at the *University of München* consisting of free tuition and lodging.

7. Stuttgart: One scholarship at the *Technical University of Stuttgart*, consisting of free tuition and lodging.

8. Tübingen: One scholarship at the *University of Tübingen*, consisting of free tuition and lodging.

9. One scholarship of RM 500 (five hundred marks), the choice of the University being left to the candidate. This scholarship was placed at the disposal of India Institute of the Deutsche Akademie by the Allianz und Stuttgarter Lebensversicherungsbank A. G., Berlin.

These scholarships are tenable provisionally for two academic semesters only. The first semester begins early in November, 1934, and the second semester ends in July, 1935.

Applicants for these stipends must be graduates of recognised Indian Universities, preferably scholars possessing research experience. Applications from non-graduates will be given consideration, only if they have recognised literary or scientific achievements to their credit. Every applicant must possess good health and supply at least two recommendations from professors or Indian public men, about his scholarship and character. *It is desired that the applicant should have fair knowledge of the German language, as all academic work in Germany is carried on through the medium of German.*

No application will be given consideration unless it is guaranteed for by some prominent professor or an otherwise well known Indian public man that the applicant is really earnest about his application and will certainly come to Germany before the 1st of September 1934, if a scholarship is offered to him.

It is imperative that a stipend-holder should arrive at Munich by the 1st of September and stay in the city *at his own cost* till the academic year begins in November, *devoting these weeks to intensive study of German language* in the German language courses foreigners at the University of Munich, where he will be exempted from tuition-fees. It is however presupposed, that an applicant for a scholarship possesses working knowledge of German. We are forced to take this measure, because a student not having adequate knowledge of German, before beginning his academic work fails to get the benefit of his attending the University and often loses six months' time.

We want to make it clear that apart from the scholarship the stipend-holder must be prepared to spend at least RM 100 per month for the necessary expenses not included in the different scholarships.

All applications should reach India Institute of Die Deutsche

Akademie before the 10th of April, 1934. A special committee of experts will select the successful candidates, who will be promptly notified of the decision. Selection of successful candidates will be determined solely by the academic qualifications of applicants. Certificates and testimonials of applicants *will not be returned.*

All applications should be *directly* sent to the following address:

Dr. Franz Thierfelder,
Hon. Secretary,
India Institute of Die Deutsche Akademie
" Maximilianeum "
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UNIVERSITY OF CALCUTTA

Latest Publications

A History of American Anthropology, by Dr. Panchanan Mitra, M.A. (Cal.), Ph.D. (Yale). Royal 8vo pp. 240+x.

Juristic Personality of Hindu Deities (*Asutosh Mookerjee Lectures*), by Dr. S. C. Bagchi, B.A., LL.B., LL.D. Demy 8vo pp. 78+viii. Re. 1.

Ranjit Singh, by Narendrakrishna Sinha, M.A., P.R.S. Demy 8vo pp. 216+xii. Rs. 2-8.

Convocation Addresses, Vol. VI (1923-1932). Demy 8vo pp. 362. Rs. 5.

Kamala Lectures, by Dr. Rabindranath Tagore. Demy 8vo pp. 119. Rs. 1-8.

BOOKS IN THE PRESS IN FEBRUARY, 1934.

1. History of Political Thought from Rammohan to Dayananda, by Mr. Bimanbihari Majumdar, M.A., P.R.S.
2. Journal of the Department of Letters, Vol. XXIV.
3. Ideals and Methods of University Education in Germany (*Readership Lectures*), by Dr. Anna Selig.
4. Dynastic History of Northern India, Vol. II, by Dr. Hemchandra Ray, M.A., Ph.D. (Lond.).
5. History of Indian Literature, Vol. II, by Prof. M. Winternitz, translated into English by Mrs. S. Ketkar.
6. *Sakti* or Divine Power, by Dr. Sudhendukumar Das, M.A., Ph.D. (Lond.).
7. Hindu Law of Evidence, by Dr. Amareswar Thakur, M.A., Ph.D.
8. A History of Brajabuli Literature, by Mr. Sukumar Sen, M.A., P.R.S.
9. Khandakhadyaka, English Translation and Notes, by Mr. Prabodhchandra Sengupta, M.A.
10. Aspects of Bengali Society, by Dr. T. C. Dasgupta, M.A., Ph.D.
11. General Catalogue of Bengali Manuscripts, edited by Mr. Manindramohan Bose, M.A.
12. List of Graduates and Under-graduates in 1931.
13. Pramanachandrika—English translation, by Dr. S. K. Maitra, M.A., Ph.D.
14. Dina Chandidas, by Mr. Manindramohan Bose, M.A.
15. Krishi-Bijnan, Vol. II, by Rai Rajeswar Das, Bahadur.
16. Progressism (*Readership Lectures*), by Prof. E. L. Schaub.

17. Prasthan Veda, by Madhusudan Saraswati, edited by Mahamahopadhyay Gurucharan Tarka-Darshana-tirtha.

18. Brihat Banga, by Rai Bahadur Dr. Dineschandra Sen, B.A., D.Litt.

19. Persian Influence on Hindi, by Mr. Ambikaprasad Bajpai.

20. Administration of Justice during the Moslem Rule in India (*Onauthnauth Deb Prize*), by Maulavi Wahed Hossein, M.A., B.L.

21. Towards a Systematic Study of the Vedanta, by Dr. Sarojkumar Das, M.A., Ph.D. (Lond.).

22. List of Graduates and Undergraduates in 1929.

23. History of Political Thought from Rammohun to Dayananda, by Prof. Biman Behari Majumdar, M.A.

24. Elementary Banking, by Dr. B. Ramchandra Rau, M.A., Ph.D.

✓ 25. Nayamanjari, by Pandit Panchanan Tarkabagis.

26. Sri Aurobinda and the Future of Mankind, by Mr. Adharchandra Das, M.A.

27. Some Published Papers by Rai Bahadur Dr. U. N. Brahmachari, M.A., M.D., Ph.D., F.A.S.B.

CALCUTTA UNIVERSITY PUBLICATIONS

V. ECONOMICS, POLITICS, COMMERCE, & INDUSTRY

Paper Currency in India, by B. B. Dasgupta, M.A., Ph.D. (Cal.), B.Sc. (Econ.) (London), Reader, Lucknow University. Demy 8vo pp. 332. 1927. Rs. 4-0.

"The whole monetary organisation of India is at present being discussed and examined by the public as it never was before; and it is to be hoped that this book which deals exhaustively with our Paper Currency but incidentally also with many other phases of our monetary system, will be carefully read by many of the public and will enlighten and guide their judgment. The author has shown in his handling of his thesis, originality of thought and treatment and his work is based on careful and painstaking research. I have read with special interest, attention and instruction the last chapter dealing with the recommendations of the Royal Commission on Indian Currency and Finance. I only wish that many more critics of that Report possessed the scholarly erudition and the well-balanced judgment of our author."—*From the Foreword by Prof. Sir J. C. Coyajee, Kt., I.E.S.*

"Dr. Dasgupta deserves the gratitude of all students of Indian Economics and those engaged in currency controversies for having, for the first time, singled out the whole theory and system of Indian paper currency for a clear analytic treatment, shorn of the many non-economic issues that rightly or wrongly have been allowed to clog it.

The suggestions he makes are marked by a balanced and sound judgment and deserve careful consideration."—*Modern Review*, December, 1927.

The Rights and Duties of the Indian Citizen (*Second Series of Kamala Lectures*), by the Rt. Hon'ble Mr. Srinivasa Sastri, P.C. Demy 8vo pp. 126. 1927. Re. 1-8.

Public Administration in India (lectures delivered before the University of Calcutta in 1926-27), by Akshaya K. Ghose, Bar.-at-Law, sometime Professor of Law, History and Politics. Royal 8vo pp. XXI + 743. Excellent get-up and full cloth binding. 1930. Rs. 10-0.

The book deals with every aspect of the Government of India in action. In view of the forthcoming constitutional reforms in India and of the struggles on the part of the people for the attainment of self-government the work has a particular and practical importance, for, in it the author endeavours to examine and analyse in detail every aspect of the last reforms, from a purely academic point of view, and to assess their proper constitutional value. It is the only work of its kind and is entirely up-to-date. A work of years of study and research, the book in itself is more complete and altogether covers a wider area than any book hitherto published, dealing with the same subject so as to be recognised as the most authoritative and accurate work on the Government of India in motion.

Summary of Contents:

1. *Whitehall at Work.* (The India Office).—(*a*) Brief description of the English Cabinet; (*b*) The Secretary of State for India and his staff; (*c*) Under-Secretaries; (*d*) Their powers and duties; (*e*) The Council of India; (*f*) Its composition, powers, duties and privileges; (*g*) Secretary of State in Council; (*h*) Procedure in Council.

2. *Government in motion* (at Simla and Delhi): *Central Government in India.*—(*a*) Historical development; (*b*) Constitution of the Government of India; (*c*) The Viceroy and Governor-General; (*d*) The Executive Council; (*e*) The departments; (*f*) The Central subjects; (*g*) Execution of Governmental functions; (*h*) Powers and Privileges of the Viceroy; (*i*) Powers and duties of officers; (*j*) Procedure.

3. *Local Governments at work* (Provincial Governments).—(*a*) Historical growth; (*b*) Constitution; (*c*) The Governor; (*d*) The Executive Council; (*e*) The Ministers; (*f*) Reserved and Transferred departments; (*g*) Execution of Governmental functions; (*h*) Powers and privileges of the Governor; (*i*) Powers and duties of officers; (*j*) Procedure; (*k*) Units of Administration; (*l*) Decentralization; (*m*) The Executive of To-day.
4. *The Judiciary*: (Civil Justice).—(*a*) Historical growth of the Courts; (*b*) Civil Law Courts of to-day; (*c*) Their powers and privileges.
5. *Criminal*: (Criminal Justice).—(*a*) History of the growth of Courts; (*b*) Criminal Law Courts of to-day; (*c*) Their powers and privileges; (*d*) How worked.
6. *The Police at Work*: (Maintenance of Law and Order).—(*a*) History of its growth; (*b*) Reforms; (*c*) Constitution of the force; (*d*) Their Sphere of Work; (*e*) Powers, duties and privileges; (*f*) Mode of Work; (*g*) The C.I.D. (*h*) Their Classification.

7. *National Defence*: (The Military).—(*a*) History of the Army; (*b*) Constitution of the forces and their divisions; (*c*) Their work in peace; (*d*) Their work at war.

8. *The Public Purse*: (Budget and Taxation).—(*a*) Development of Indian Financial System; (*b*) The Budget; (*c*) Budgetary Rules; (*d*) Budget in the legislature, Indian and Provincial; (*e*) Reserved budget; (*f*) Transferred budget; (*g*) Provincial Settlement and Contribution; (*h*) Provincial borrowing powers; (*i*) Financial adjustments.

9. *Laws; how made and by whom* (Legislature and Law-making).

(1) The Council of State.—(*a*) History; (*b*) Its form and strength; (*c*) Its power; (*d*) Process of Legislation; (*e*) Method of work.

(2) The Legislative Assembly.—(*a*) History; (*b*) Its form and strength; (*c*) Its power; (*d*) Process of Legislation; (*e*) Method of work.

(3) The Houses in Conflict.

(4) Certification.

(5) Provincial Legislatures—(*a*) Historical Growth; (*b*) Their form and strength; (*c*) How formed and by whom; (*d*) Their Power; (*e*) Process of legislation; (*f*) Method of work.

(6) The Executive and Legislature in Conflict.

Scholars and Authorities.

Prof. A. Berriedale Keith:—"........a very clear and careful exposition, a sound and thoughtful work which should be easily understood among wide circles of persons interested in understanding the actual constitution of India."

Prof. Edward Jenks:—"...........I shall derive great benefit from its learning and accuracy. And I desire to congratulate the University and the learned author heartily on the production of this monumental work.

Prof. Ernest Barker (Professor of Political Science in the University of Cambridge):—"......I should like to say that when we make the development of the Government of India since 1858 a subject of study in one of our Triposes here, I am sure that Mr. Ghose's book will be a useful book for reference for our students."

Sir John A. R. Marriott:—"...........It will be useful as a work of reference."...........

Prof. J. H. Morgan:—"...........I have already formed the conclusion that it is a most valuable contribution to a subject which has never been adequately dealt with.........Mr. Ghose's work is the very book which all of us who are interested in constitutional developments in India have been waiting for."

Press Opinions.

Times Literary Supplement (London) :—"............The book furnishes a comprehensive review of Indian Governmental machinery."

Civil and Military Gazette :—"............Presented in a correct and logical form......a welcome source of information to students of Indian constitution............"

Hindu (Madras) :—"............has placed all those who are desirous of a sane, detailed and descriptive account......under indebtedness......a work of great utility.

Liberty (Calcutta) :—"............The readers will be bound to admire his presentations even when they differ......the book is a mine of information."

Bengalee (Calcutta) :—"............examines with a scholarly outlook and large interpretative powers......in a thesis of great value......masterly work admirably presented."

A. B. Patrika (Calcutta) :—"............Questions have been dealt with a wealth of language and felicity of expression which at once command respect and create interest which does not flag until you come to the end......has described the delicate machinery of finance and revenue with surprising lucidity ......if reliable description and responsible criticism of the governmental machinery are to be obtained we need only turn to this book."

Advance (Calcutta) :—"............It is a pleasure to read it......Mr. Ghose has done a real service by putting in print the inner working of the different branches of the administration. Author has come to grips with the machinery of the administration......It is a *vade-mecum* which ought to be in the hands of every student of the subject and publicist. An invaluable help to constructive thinkers and politicians......solid contribution......masterly historical introduction with which he has prefaced every chapter."

Englishman :—"............wide knowledge and great lucidity. He knows how to take state machinery to pieces, to distinguish its essential from non-essential parts, and to fit the pieces together again so as to show the functions performed by each in relation to others............the book is bound to be referred to as a work of authority............"

Calcutta Weekly Notes :—"............As the reader rises from his perusal of the book he is aware not only of some accession to knowledge but also of some definite feeling about every item he has learnt."

Modern Review :—"............a book......which should be classed with the best standard works on the subject......congratulate the author and the University of Calcutta for having brought out this excellent treatise on a subject which is now in the forefront."

United India and Indian States (Delhi) :—"............his excellent book, so full of learning, ease of expression and mastery of the subject............"

Servant of India (Poona) :—"............stating the problems dispassionately ....excellent as a descriptive and historical treatment of Indian administrative institutions............"

Harvard Law Review (U.S.A.) :—"............is indeed comprehensive..... historical outline at the outset of each chapter is a very valuable feature of the work............the treatment of the Provincial government is highly commendable............The volume presents a broad and highly suggestive view of the British Indian political organisation of to-day."

Birmingham Post :—" ....**The book has its special value.......**"

The Mahratta :—"............A master-piece in itself......eminently useful the book is sure to be......will rank high in the great publications......"

The Statesman :—"............presented with comments that seem to be sound......serviceably produced......."

Law Journal (English) :—"...........subjects treated with equal thoroughness......learned and critical survey and commentary......"

Law Journal (Calcutta) :—"...........amount of erudition and political sagacity......fascinating style......book of great merit......excellent production......"

The Central Authority in British India: 1774-84, by A. P. Dasgupta, M.A. (Cal.), Ph.D. (London), Lecturer, Calcutta University. Demy 8vo pp. 375. 1931. Rs. 5-0.

This volume, deals with the difficulties with which the central authority in British India was faced during the first years of its existence, on account of the vague and limited powers entrusted to it by the Act which gave it birth, while the tradition of independence in the subordinate presidencies died hard. It reveals the great struggle which took place between the governor-general and council of Bengal with the Madras government to retain what each side interpreted to be its own position under the Act of 1773. The background of the work is the foreign relations of the English presidencies during the eventful period from 1774 to 1784, and it illustrates how a critical time in the history of the British in India had to be faced by a defective organisation.

Prof. H. Dodwell (London University) :—"............a sound and excellent piece of work marked by careful research and clear judgment."

P. E. Roberts, Esq. (Oxford) :—"............An admirable piece of research which throws valuable light on an important controversial question......Mr. Dasgupta shows excellent judgment and great impartiality and I find myself in almost complete agreement with his views......shows remarkable power of holding the balance true. His whole treatment of the subject is lucid and impartial and is a most refreshing change from the spirit of partisanship in which Indian history is too often written......"

R. B. Ramsbotham, Esq. (Pro-Vice-Chancellor, Aligarh) :—"............offer you my warm congratulations on a valuable addition to our knowledge of the British period. It is a scholarly and workmanlike piece of research, most admirably documented, and it belongs in this respect to the new school of historical study in India which is shedding so much light on past history because scientific methods of research are employed,......I think the book should be made compulsory for all students of Indian Constitutional history."

Sir William Foster (ex-historiographer, India Office) :—"............an able exposition of an interesting subject."

Sir A. Berriedale Keith (Edinburgh) :—"............a very useful aid to appreciation of the complex and unsatisfactory position resulting from the inadequate and tentative provisions of the Regulating Act. It throws much light on questions imperfectly presented in the published literature, and does credit at once to the author's diligence in research and to his power of grasping essential facts and of presenting them clearly and with a due sense of value."

The Case for Financial Justice to Bengal, by J. N. Gupta, M.A., I.C.S. (retd.), Demy 8vo pp. 104. 1932. Re. 1-0.

A monograph dealing with the claims of Bengal for a redress of the injustice of depriving her of the major portion of her revenues and leaving her with totally inadequate and insufficient resources and reducing her to a position of marked inferiority as compared with the other provinces of India. Tracing the early revenue history of the Indian provinces the book shews the financial indebtedness of the rest of India to Bengal and the gradual depletion of the income allotted to Bengal owing to the adoption of fundamentally wrong and inequitable principles of the division of the Indian revenues between the Provinces and the Central Government. The highly deleterious effects of this unjust treatment on the moral, material and political progress of the province have been described and a strong case made out that without a fairer distribution of her revenue there is no hope for Bengal in any scheme of administration however advanced and democratic a proposition which the Bengal Legislative Council has just endorsed in a strongly worded Resolution. The *Amrita Bazar Patrika* and the *Modern Review* in favourably reviewing the book state that it contains a very forcible yet moderate exposition of the claims of Bengal which is particularly opportune at the present moment when this important matter is under discussion before the Financial Committee of the Round Table Conference.

VI. PHILOSOPHY

Studies in Vedantism (*Premchand Roychand Studentship, 1901*), by Krishnachandra Bhattacharyya, M.A. Demy 8vo pp. 84. 1909. Rs. 3-12.

It is a treatise constructed on Vedantic lines and intended to bring out the relations of the Vedanta system to modern philosophical systems.

The Study of Patanjali (*Griffith Memorial Prize, 1915*), by S. N. Dasgupta, M.A., Ph.D. Demy 8vo pp. 216. 1920. Rs. 4-8.

Here we have an account of the Yoga system of thought as contained in the *Yoga Sutras* of Patanjali, according to the interpretations of Vyasa, Vacaspati and Vijnana-bhikshu, with occasional references to the views of other systems by an acknowledged authority on Hindu Philosophy.

Yoga Philosophy in relation to other Systems of Indian Thought, by S. N. Dasgupta, M.A., Ph.D. Demy 8vo pp. 380. 1930. Rs. 5-0.

Sankhya Conception of Personality, by Abhaykumar Majumdar, M.A. Edited by J. K. Majumdar, M.A., Ph.D., Barrister-at-Law. With a Foreword by Sir S. Radhakrishnan. Royal 8vo pp. 174. Rs. 2-8.

A unique book of original research containing a new interpretation of the Sānkhya Philosophy.

Advance :—" A remarkable work on Sankhya Philosophy.........The author has propounded rather startling and almost epoch-making interpretations of what is traditionally known as Sankhya Philosophy, showing for the first time how Kapila's idealism could be reconciled with the Hegelian on the one hand and with the Vedantic on the other.......The author develops, by way of a critical analysis of all existing texts bearing on Sankhya Philosophy, new conclusions apparently at variance with traditional theories but none the less sustained by a wealth of historical learning and power of philosophical criticism which extort admiration."

Liberty :—" Interesting and illuminating............The book is a bold challenge to the customary interpretation of the Sankhya Philosophy and gives a rude shock to the sense of security with which we memorise and reproduce the traditional views of that system......Being based on a critical examination of the sutras and some commentaries and being further reinforced by quotations from the authoritative Puranas containing references to Sankhya theories, the views of the author cannot be lightly brushed aside, however much our wounded prejudices be tempted to do [illegible]......The book does a great service at least by calling our attention to the urgent necessity of going back to the sutras and trying to understand them by themselves and also in the light of other ancient texts without allowing ourselves to be prejudiced by the views of the commentators.......The book cannot fail, therefore, to commend itself to the students of Indian Philosophy. (It is a) thoughtful volume."

Philosophical Currents of the Present Day, by L. Stein (translated by Sisirkumar Maitra, M.A., Ph.D.).

Vol.	I.	Royal 8vo	pp. 250.	1918.	Rs. 4-8.
Vol.	II.	Royal 8vo	pp. 162.	1919.	Rs. 4-8.
Vol.	III.	Royal 8vo	pp. 237.	1925.	Rs. 3-8.

The book is a translation of the well-known work of Ludwig Stein. It contains a description and critical examination of the philosophical movements of the present day. The contents of the three volumes are as follows:—

Vol. I—I. The Neo-Idealistic Movement. II. The Neo-Positivistic Movement (*the " Pragmatism " of William James*). III.

The Recent Movement of Nature Philosophy (Wilhelm Ostwald's " Energetics "). IV. The Neo-Romantic Movement. V. The Neo-Vatalistic Movement.

Vol. II—VI. The Neo-Realistic Movement (*the Transcendental Realism of Edward v. Hartmann and the Co-Relativitism of To-day*). VII. The Evolutionistic Movement (*Herbert Spencer and his Successors*). VIII. The Individualistic Movement. IX. The Mental Science Movement (William Dilthey). X. The History of Philosophy Movement (Edward Zeller, 1814-1908).

Vol. III—XI. The Problem of Knowledge. XII. The Problem of Religion. XIII. The Sociological Problem. XIV. The Problem of Toleration. XV. The Problem of Authority. XVI. The Problem of History.

Considering Prof. Stein's eminence as a Social Philosopher, the third volume may be looked upon as the most important of the three volumes. The famous Chapter on Authority is, according to the author, the keystone of his Philosophy. This volume contains a preface, especially written by the author for the English edition. An extract from the preface is given below:

" *I am extremely grateful to my English translator for this, that he has made the first attempt to make my Philosophy accessible to the English-speaking world.* * * * *It is my bounden duty to express my heartiest thanks publicly to the translator of this work, because he had the courage to take up in the midst of the War, the work of a Swiss written in German.*"

Prof. J. H. Muirhead, M.A., LL.D., University of Birmingham :— " *The translation seems to me most readable and the printing all that could be desired. It has obviously been a labour of love to you to make the writings of this distinguished writer accessible to English and American readers.*"

Hegelianism and Human Personality, by Hiralal Haldar, M.A., Ph.D. Demy 8vo pp. 67. 1910. Rs. 3-12.

The theory advanced in this book provides a philosophical foundation for the empirical fact of multiple personality. It also explains what the ' subliminal self ' of man is. The author gives his own interpretation of Hegel's teaching which is that according to Hegel the Absolute is not a unitary personality but a self-conscious unity of a plurality of selves.

Socrates (in Bengali : illustrated), Vol. I, by Rajanikanta Guha, M.A. Demy 8vo pp. 584. 1922. Rs. 5-0.

The author, as a preliminary to the study of the life and thought of the great Greek philosopher, gives in this volume a detailed account of Greek life and culture instituting interesting comparison with the life of the Ancient Aryans in India. The author is one of the few Indians who has a familiarity with Greek authors in the original, and this work may be said to be the most authentic work in Bengali on ancient Greek civilisation.

Socrates (in Bengali : illustrated), Vol. II. Demy 8vo pp. 861. 1925. Rs. 8-0.

This volume has been divided into three parts. Part I deals with the life and character of Socrates, Part II contains the details of judgment and death, and Part III contains the teachings of Socrates.

Introduction to Advaita Philosophy (English edition), by Kokileswar Sastri, Vidyaratna, M.A. (*Second Edition. thoroughly revised and enlarged.*) Demy 8vo pp. 280. 1926. Rs. 4-0.

The work is a brilliant exposition of the Sankara-School of the Vedanta Philosophy. The most striking feature of the work is the full consideration of various altogether new issues such as —(1) whether Sankara has denied the reality of the objects of the universe, (2) whether individuality has been resolved in his system of Philosophy into mere relations and actions and whether the Ego cannot be held to be an active power, (3) whether Vedanta advocates inertia, emptying of the human mind rather than its expansion, (4) whether Sankara's Theory can be called Pantheism, (5) what is the relation between Being and Not-Being; and between Infinite and Finite, (6) what is the place of Ethics and Religion, (7) what is the correct view on Vedantic *Mukti*, and such other valuable topics. The work will prove an indispensable companion for the thorough and correct understanding of the great Maya-Vada in its various aspects. Copious authoritative quotations from Sankara's commentaries on the 10 Upanishads, Brahma-Sutra and Gita have been given in the footnotes enhancing the value of the work, which are an invaluable *mine of information*, on the subject. The author attempts also to clear up various misinterpretations and misrepresentations of the Sankara-Vedanta, giving a correct and right exposition.

Extracts from the opinions of only a few are given:—

Professor A. Berriedale Keith, D.Litt., D.C.L., University of Edinburgh :—"......Your book is a remarkably able and highly interesting contribution to the interpretation of Sankara. Its collection of passages alone would be of very high value, for the extent of Sankara's writings is so great as to render easy reference impossible without such aid, and I fully appreciate the labour which has been involved in the selection of the texts cited. Even greater value applies to your powerful exposition of the realistic element in Sankara. Your restatement of his position in terms of modern philosophical conception, shows a very great skill and will demand the most careful consideration from those who seek to apprehend the true force of the teachings of the Acharyya."

On the perusal of the book in its *second edition*, the learned professor thus writes :—

"I have now found time to read your new edition, and as before I find in it a most persuasive and effective setting out of the doctrine of Sankara in its realistic aspects.........It is of great importance to find the realistic side of his thought so well brought out by you, while in matters which are not directly concerned with this point, your exposition has the great merit of objectivity, and freedom from the modern practice of reading into Indian philosophy the doctrines of Hegelianism, etc. Your work will therefore I trust continue to *exercise an important influence* on the interpretation and appreciation of the Vedanta."

Professor Julius Jolly, Ph.D., University of Wurzburg, Bavaria :—"This work contains an excellent exposition, I think, of the main principles of the Adwaita system and an equally excellent vindication of this against the reproaches raised by scholars wrongly interpreting its technical terms."

Sir George A. Grierson, K.C.I.E., Ph.D., D.Litt., LL.D., late Vice-President, Royal Asiatic Society of Great Britain and Ireland :—"...........I have read a good deal of it and found it very interesting and instructive...... your book shows evidence of much original research and I hope that you will continue your studies of this and other important Systems of Indian Philosophy."

Dr. L. D. Barnett, Oriental Studies, London Institution (University of London) :—".........Your book is a work of considerable merit."

Professor J. Wackernagel, Basil, Switzerland :—"............................. 'Introduction to Adwaita Philosophy' is a valuable book...........I shall not fail to make it known and accessible to fellow-workers interested in Indian Philosophy, and hope it will be appreciated universally according to its merits."

Professor Hermann Jacobi, Ph.D., University of Bonn, Germany :—"............I have read this novel exposition of Sankara's system with interest and profit. Whether one entirely agrees with the author's theory or not, one will admire his ingenuity and be grateful for many valuable suggestions...... It is an admirable book..............."

Dr. M. E. Senart of Paris :—".........Your deep justice to the old master—Sankara—and your remarkable command of the difficult literary materials cannot but meet the grateful acknowledgment of all interested in this line of research."

Prof. S. V. Lesney, Ph.D., University of Prague :—"......The teaching of your great countryman—Sankara—has been treated by you in a very happy way and to much profit of your readers."

Prof. E. Washburn Hopkins, Ph.D., LL.D., Yale University, America :—"......My final judgment is that you have made a most important contribution to our knowledge of Sankara's Philosophy......"

Prof. Helmuth von Glasenapp of Berlin University :—".........The philosophy of Sankara has always attracted me since I began to study Sanskrit. Your book was therefore of special interest to me and I fully appreciate lucid exposition of the doctrines of one of the greatest thinkers India has produced I trust we may look forward to other books from your able pen, dealing also with the later and still little known phases of Vedanta Philosophy."

Prof. D. Johannes Hertel, Professor of Sanskrit, University of Leipzig, Germany :—"...............No doubt this work—Introduction to Adwaita Philosophy, 2nd Edition—is extremely useful, lucid in style, and independent, in the representation of Shankara's doctrine. It remarkably marks a decided step in advance..........."

Prof. Richard Garbe, Ph.D., of the University of Tübingen :—".........It is more than its title indicates : not only an able Introduction, but a very important contribution to the history of Indian Philosophy, especially Chapter III seems to me to be of particular importance, as according to it, the current notions about Sankara's conception of the world *have to be corrected.* I wish you all success which your learning and diligence deserve."

Prof. James H. Woods, Ph.D., of Harvard University :—".........Your book has given me the greatest pleasure. It is coherently written and the arguments move forward with logical precision and at the same time keep close to the text of the Vedanta. I found the book extremely valuable and I hope it will be the first one of the series. Your work has impressed me so much that I am sending you an invitation........."

Dr. Sylvain Lévi, Ph.D., of College De France, Paris :—".........Your book is of a lasting value. You have mastered Sankara's work as a real Pandit and you know to expose his doctrines perfectly as a modern scholar. Never did I realise before so fully the *perfect unity* of Sankara's teachings. Your book is a concordancy, a Cyclopædia of Sankara's Philosophy. The quotations are well selected, thoroughly clear, conclusive; a glance over the notes at the foot of the pages shows they are a substantial reading, affording the सार of Sankara's thoughts............."

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This little book gives a clear idea of a Commercial Bank and its theory and estimates the economic importance of their operations, *viz.*, Bank deposits, Note-issue, Drafts, Discounts, Loans and Advances, Investments and Acceptances. It will be a very useful book for commercial students who desire to understand the work of a bank—how it obtains its capital, how that capital is employed, how profits arise and are distributed and how again a Commercial Bank fails.

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" A valuable handbook on Indian Banking."—*The United Provinces Co-operative Journal.*

"..........We have all the essentials of a good text-book."—" The reference to the text-books are sufficient evidence of the up-to-date character of the book—A substantial contribution to the rather lean literature on the subject." —*The Englishman*, 5th August, 1926.

Economics of Leather Industry, by the same author. Demy 8vo pp. 194. 1926. Rs. 2-8.

In this book the author makes a careful economic survey of the existing sources of supply and deals with the economic importance of leather, causes of the decline of the indigenous leather industry, the export trade of raw hides and skins and the possibilities of successful leather industry in this country. The book contains valuable suggestions for the improvement of the raw material on which the economic life of various branches of leather industry depends.

"............The series of the articles ought to be read generally by all interested in the industries and commerce of India and particularly by those who are concerned with the leather industry and business."—*Modern Review,* April, May, June, 1925.

"............The author is to be congratulated upon producing a clear and complete exposition of the Indian trade and of India's raw materials, resources and the characteristics of them............the information it furnishes will be interesting and valuable to the leather trade universally and the work forms an important addition to the trade's technical literature."—*The Leather Trades Review,* 10th February, 1926.

" The very able and practical monograph—His summary of suggestions deserves to be translated into the leading vernaculars of the country.—*The Mysore Economic Journal.*

" A useful glossary of terms—The book should prove useful to those interested in the economic side of the leather industries in India."—*The Bulletin of the Imperial Institute.*

" The Book is altogether interesting and suggestive and would repay reading."—*The Indian Journal of Economics.*

" Prof. Rau's volume is a great deal more than a mere academic treatise. He keeps himself in close contact with the market place and is therefore able to offer a number of suggestions which will certainly serve to stimulate the interest of those connected with the trade in the hitherto unexplored possibilities of the leather industry in India. The appendices undoubtedly enhance the intent of the book. We commend this book to businessmen and students alike."—*The United Provinces Co-operative Journal*, July 1926.

Inland Transport and Communication in Mediæval India, by Bijoykumar Sarkar, A.B. (Harvard), Lecturer in Economics, Calcutta University. Royal 8vo pp. 91. 1925. Re. 1-12.

The object of this book is to study the methods of inland transport and communication in mediæval India, roughly from the 11th to the 18th century A.D. In the preparation of this work, the chronicles of Mahomedan historians and the accounts of foreign travellers have been the author's principal sources of information.

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Paper Currency in India, by B. B. Dasgupta, M.A., Ph.D. (Cal.), B.Sc. (Econ.) (London), Reader, Lucknow University. Demy 8vo pp. 332. 1927. Rs. 4-0.

" The whole monetary organisation of India is at present being discussed and examined by the public as it never was before; and it is to be hoped that this book which deals exhaustively with our Paper Currency but incidentally also with many other phases of our monetary system will be carefully read by many of the public and will enlighten and guide their judgment. The author has shown in his handling of his thesis, originality of thought and treatment and his work is based on careful and painstaking research. I have read with special interest, attention and instruction the last chapter dealing with the recommendations of the Royal Commission on Indian Currency and Finance. I only wish that many more critics of that Report possessed the scholarly erudition and the well-balanced judgment of our author."—*From the Foreword by Prof. Sir J. C. Coyajee, Kt., I.E.S.*

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VI. PHILOSOPHY

Adwaitavad (Bengali), by Kokileswar Sastri, Vidyaratna, M.A. (*Second Edition, revised and enlarged.*) Royal 8vo pp. 255. 1926. Rs. 3-8.

In the present work the author has given an admirable exposition of the Vedantic theory of Adwaitavada in all its different aspects. The work consists of five chapters. In the first chapter, the nature of Nirgun Brahma and its relation to the world and the individual souls have been discussed and Sankara has been absolved from the charge of Pantheism. In Chapter II the nature of the individual Beings and Selves has been discussed. The fact that the Sankara school has not resolved the 'Individual' into qualities and states has been carefully examined. In Chapter III the author thoroughly discusses the doctrine of the 'Unreality of the Universe' and has attempted to prove that the Sankara school has not abolished the reality of the world. Chapter IV discusses the ethical theory, individual freedom, the Brahma-Sakshatkara, the 'contemplation of the Beautiful' and the final salvation in the transcendental goal. Here the relation between *Karma* and *Jnana* has been well brought out and bears the impress of originality. In Chapter V, an attempt has been made to trace the Mayavada of the Sankara school to the Rig-Veda as its original source. Numerous authoritative texts have been quoted at foot-notes enhancing the value of the book. No student of Philosophy ought to be without a copy of this book.

Ethics of the Hindus, by Susil Kumar Maitra, M.A., Lecturer in Philosophy, Calcutta University. Royal 8vo pp. 370. 1925. Rs. 4-8.

In this book the author has tried to give a philosophical exposition of Hindu Ethical ideas. What he has attempted is an analytical exposition of Hindu Ethics as distinguished from the historical. One of the excellent features of the book is the comparisons between Indian and European Philosophers which the author has introduced in explaining concepts and ideas which are peculiar to the Hindus.

Prof. J. H. Muirhead, M.A., Ph.D., University of California (late of Birmingham) :—" I may say however how much I value the attempts of your book and others which have recently come under my scrutiny, notably Professor Radhakrishnan's histories, to make the Philosophies of India more accessible to English readers both in Great Britain and in America. We find, I think, great difficulty not only in the language but on account of the great multitude of thinkers and views and any efforts to reduce these to simplicity and make the study of them more attractive seem to me a real contribution to a better understanding between East and West. So far from agreeing with the critics you mention in your Preface that comparisons should be avoided, I think that the comparisons you introduce between Indian and European philosophers are an excellent feature of your book.........As more specific studies of aspects of philosophy yours seem to me to come well after more general ones like Professor Radhakrishnan's, and as more specific still of particular ethical tendencies or doctrines, will, I am sure, be welcomed."

Lord Haldane :—".........The work is an interesting outcome of much research into the subject. It has the advantage of being a philosophical exposition of Hindu ethical ideas, instead of a mere history of the succession of these forms. The comparison with western ideas on the subject I have found valuable."

Mahamahopadhyay Dr. Ganganath Jha, M.A., D.Litt., Vice-Chancellor, University of Allahabad :—" I have looked into the book ' The Ethics of the Hindus ' by S. K. Maitra, and have much pleasure in bearing testimony to its excellence. It supplies a clear and pretty accurate account of the Hindu Ethical Conception in all its bearings. The weak point of the book however lies in the omission of references to the ' original sources ' upon which the whole work is professedly, and very rightly based. How keenly the want of such references is felt will be clear when we refer to page 186, where certain views of Prabhakara and Kumarila are expounded in terms so modernly scientific that one would like to compare the statement with the words of the old author. But this is an omission which becomes marked only like a spot of ink on a white piece of cloth; and one would not have noticed it if the work had not been otherwise most commendable. The author deserves to be congratulated on his work."

Prof. E. W. Hopkins of Yale University :—"...........The subject is treated in a new light with great thoroughness and marked ability and is a very valuable addition to our knowledge of ethical authority and the bases recognised by the different schools of thought."

Prof. A. Berriedale Keith of Edinburgh University :—" The work, I am glad to say, has substantial merits. It contains clear proof of wide reading, and of careful examination of the philosophical doctrines of the great systems of Indian Philosophy. Much of the material, if not precisely new, is presented under fresh aspects, and the book will be a valuable aid to those engaged in studying Indian Philosophy, both by reason of the positive value of the results and on account of the fruitful dissent which some of the opinions expressed will certainly evoke."

Journal of Philosophical Studies, January, 1928 :—" We can congratulate the author upon the scholarly and comprehensive way in which he presents the systems of Hindu Ethics and shows their very solid foundation.

" Mr. Maitra takes us over the main points of the psycho-ethical analysis of Self, as propounded in the familiar systems of Indian philosophy (Sankhya, Yoga, Mimansa, Vedanta, Vaisheshika, Nyaya). This he does, not according to their historical sequence, but from a general human point of view regarding them all as manifestations of a uniform mentality. The value of this treatment cannot be overstated, for it leads us back to common principles as well as to self-analysis, two factors which are easily neglected by the student of religion and ethics. To derive a phenomenon from its antecedent does neither explain nor justify it completely or as the author says, 'Continuity is not identity.'

"The book presents a complete analysis of volition, conscience, purpose, virtue, and of the ethico-spiritual ideal (in its typical Hindu aspect of *moksha* or emancipation) finishing with a thorough review of the moral standards in Hindu ethics. As the author quotes very extensively from authoritative Sanskrit sources, it is impossible to understand the discussion without a knowledge of Sanskrit, be it only in order to check the English translation of philosophical terms, in which the author has been quite successful.

"The book will be welcomed by all students of Indian philosophy."

James Bisset Pratt in the Philosophical Review, July, 1927 :—

"Mr. Maitra is one of the younger members of that group of Indian thinkers who in our day are attempting to make the philosophy of their country a living force. Almost as if by deliberate co-operation, works of a truly philosophical nature, in exposition of Indian thought as thought, have appeared from the pens of men like Babu Bhagavan Das, the late Mr. Vasudeva Kirtikar, Mr. Coomaraswamy, Mr. Ranade, Professors Radhakrishnan and Dasgupta, not to mention less technical writers like Tagore and Muckerje. The book under review began as a thesis written in competition for a studentship in 1916, and after it had gained the award it was developed, over several years into a book. It is based on a study of the original sources—no second-hand paraphrase of others' work—and its aim, like the aim of the other Indian writers to whom reference was made above, is essentially philosophical rather than historical. In this it differs from the excellent little book by Professor Hopkins bearing almost the same title (Ethics of India), which was published just one year before Mr. Maitra's. Both books are admirable in presentation and each succeeds in its chosen task. But, in spite of the similarity in the titles, the chosen tasks are different. And Mr. Maitra, himself a Hindu in faith as well as in birth, is able to present Indian ethical philosophy with a conviction Professor Hopkins, with all his sympathy, could hardly feel, as having a just claim upon the acceptance of mankind.

"Mr. Maitra is a student not only of Indian but of European thought. In fact one of the aspects of his work which he thinks of most value consists in the running comparisons that he makes between Hindu and Western views. 'The author,' he says of himself, 'cannot conceive of any really useful enquiry into meaning and significance except through resolutions into the familiar and easily recognized modern equivalents: by interpretation he means simply this bringing out of agreements and differences with the ideas that obtain to-day.'

"It may be admitted, however, that the plan of exposition adopted serve to bring out certain important points in Indian thought and makes an excellent plan of presentation. Under "Objective and Social Ethics" Mr. Maitra arranges the various classifications of the duties, as dependent on caste and stage of life and upon the common nature of humanity, expounding in turn the treatment of Manu, Prashastapada, the Mimansa, and Ramanuja's view. In Part II are presented, with a good deal of skill, many of the subtle psychological distinctions made by various Hindu schools of thought in the analysis of volition, of conscience, and of the springs of action. To this second part is devoted the major portion of the book, and the reader will find within it an exposition of many points of Hindu psychology as well as of ethics not elsewhere available in English. Part III is much briefer, and rightly so, dealing as it does with a subject so much better known through European works—the ethico-spiritual ideal of the various schools, and the methods proposed by them for its realization. Lack of space forbids more detail in this very inadequate account of a valuable book. But in brief summary it should be said that Mr. Maitra has shown himself a sound scholar and a careful and unprejudiced thinker, and that his book will be of real service to all those who would know more of the contribution which India has made to the study of morality."

Vedantaparibhasha, edited by Mahamahopadhyay Anantakrishna Sastri, Lecturer in Vedanta and Mimansa, Calcutta University, with a Foreword by Prof. S. Radhakrishnan, M.A., King George V Professor of Mental and Moral Philosophy, Calcutta University. *Second and Enlarged Edition.* Royal 8vo pp. 529. 1930. Rs. 6.

The work is a systematic exposition and defence of the Advaita theory of knowledge by Dharmaraja (17th century A.D.). It has eight chapters in which important problems of Advaita philosophy, such as the nature of the pramānas, grades of reality or to be more accurate, unreality, the relation of Brahman, 'Isvara and Jīva, the nature and status of the world, the relation of māyā and avidyā, salvation and the way to attain it, have been discussed with great care and cleverness. The present edition contains the text as well as an excellent commentary (Paribhasa-Prakashika) by Mahamahopadhyay Pandit A. K. Sastri, who has attempted to interpret the Paribhasa in a most lucid way with pertinent illustrations and has critically discussed the views of the different schools of Advaitavada. The book will prove of immense value to Tols and Colleges where Vedanta Philosophy is studied.

Adwaita Brahma Siddhi of Kasmiraka Sri Sadananda Yati [*Reprinted from the Bibliotheca Indica*] with some notes by Pandit Vāmana Sāstrī and Mahamahopadhyaya Gurucharan Tarka-Darshanatirtha. Edited by Mahamahopadhyaya Gurucharan Tarka-Darshanatirtha and Pandit Panchanan Tarkavagish. Demy 8vo. pp. 109. 1930. Re. 1-4.

***Vaishnava Padavali**, by Rai Bahadur Khagendranath Mitra, M.A., and Rai Bahadur Dineschandra Sen. B.A., D.Litt. Royal 8vo pp. 150+xxix. Rs. 2-4.

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Some Aspects of the Doctrines of Maitreya(natha) and Asanga, by Prof. G. Tucci (*Readership Lectures delivered at the University*). Demy 8vo pp. 83. 1930. Re. 1-8.

VII. LANGUAGE AND LITERATURE

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Manoel da Assumpcam's Bengali Grammar: Facsimile Reprint of the Original Portuguese with Bengali Translation and Selections from his Bengali-Portuguese Vocabulary: Edited and Translated with Introduction, by Suniti Kumar Chatterji, M.A. (Cal.), D.Lit. (Lond.), Khaira Professor of Indian Linguistics and Phonetics,

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* Text-Book

Calcutta University, and Priyaranjan Sen, M.A., Lecturer, Post-Graduate Department, Calcutta University, 1931. D/E. Cap. 8vo pp. 50 + 136. With three Plates. Full Cloth; Rs. 4.

Manoel da Assumpçam, a member of the Brotherhood of Saint Augustin in the congregation of Eastern India, was a Roman Catholic Missionary from Portugal who ministered to the Bengali and other mixed Christian community in the district of Dacca early in the 18th century. He was the author of a Bengali Grammar in the Portuguese Language, which was supplemented by Bengali-Portuguese and Portuguese-Bengali vocabularies, and this work was published from Lisbon in Portugal in 1743. The Bengali words are given in the Roman character, following the Portuguese pronunciation of the letters. This is the oldest printed book dealing with the Bengali language. Padre Assumpçam was also the author of a Bengali translation of a Roman Catholic Catechism which seems to have been published in the same year. N. B. Halhed's Bengali Grammar published from Hughli in 1778 is the first book to employ Bengali types, and the present work is a quarter of a century older than Halhed's book.

Padre Assumpçam's Grammar is valuable from the philological point of view. It gives the Dacca dialect of about 200 years ago, and the system of Roman transcription of Bengali words is important from point of view of Bengali Phonology. The work is rare, and the present edition has been made from the copy in the library of the British Museum. The text is a fac-simile reprint of the original edition, page by page and line by line. A Bengali translation, the work of Mr. Sen, is given opposite, and there is an introduction in Bengali by Prof. S. K. Chatterjee. A selection from the Padre's interesting and important vocabulary is also given.

As a reprint and a translation of one of the earliest grammars of Modern Indian language known, the present work is unique in Modern Indian Philology.

There are three plates, giving reproductions of the title-page and four other pages of the original edition.

Sir George A. Grierson : It is hardly necessary for me to lay stress on the great value of the work, a reproduction and translation of the first account of the Bengali Language ever written by a European. May I therefore simply offer my congratulations to the University, and to the learned editors and translators of its successful publication. The original edition, I need not say, was unique, and every student of Indian languages will rejoice that it has now come within his reach in the form of this edition.

Dr. L. D. Barnett, British Museum : It is a most interesting publication, most efficiently executed.

A Mundari-English Dictionary, by Manindrabhusan Bhaduri, B.L. Demy 8vo pp. 245. 1931. Rs. 3-0.

A vocabulary of Mundari words and their meanings, with phonetic and etymological notes.

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Selections from Avesta and Old Persian. First Series, Part I, by I. J. S. Taraporewala, B.A., Ph.D., Professor of Comparative Philology, Calcutta University. Demy 8vo pp. 255. Rs. 6-0.

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Philosophy of Sanskrit Grammar, by Prabhatchandra Chakravarti, M.A., Ph.D. Demy 8vo pp. 358. 1930. Rs. 5-0.

In this unique work the author has made a comprehensive study of the philosophical aspect of Sanskrit Grammar mainly making use of the materials from the Mahābhāṣya and the Vākyapadiya. The book deals, among other interesting things, with the origin of grammatical conceptions, the fundamental principles of grammar, the theory of *Sphoṭa* and the relation of grammar with other systems of thought. The author has succeeded in showing that grammar was studied in ancient India not as a collection of indefinite *Sūtras* but the Hindu grammarians occupied themselves with speculations on the philosophical side of language and grammar. Here one will find the reasonable account why the science of grammar was elevated to the dignity of *Āgama* and *Smṛti* and considered as a system of thought by itself broadbased on strictly philosophical principles.

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Otto Straus, Breslau (Orientalistische Literatur-zeitung, 1931, Nr. 8)—"The Author, Lecturer in Sanskrit of the Calcutta University, already known through his work 'Linguistic Speculations of Hindus' (*cf.* ZDMG 81 99A1), was given the inspiration to tackle this important theme by Sir Asutosh Mookerjee, the great genius of all Scientific Researches in Bengal during the last decade. His claim, that by means of a systematic research of purely Philosophical Aspect of the Sanskrit Grammar he has filled a long-felt want, will be gladly acknowledged by every one who has read those two substantial as well as difficult works, namely, the Mahābhāsya of Patañjali and the Vākyapadīya of Bhartṛhari. The context contains such solid stuff, so many well-chosen verses out of the authoritative works, that no Indologist who has not worked in this field can pass over this work..............

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Desinamamala, edited with Introduction and Index, by Pandit Muralidhar Banerjee, M.A. Royal 8vo pp. 387. 1931. Rs. 6-0.

2. BENGALI

The Origin and Development of the Bengali Language, by Suniti Kumar Chatterji, M.A. (Cal.), D.Lit. (London), *Khaira Professor of Indian Linguistics and Phonetics and Lecturer in English and Comparative Philology in* *the University of Calcutta.* With a Foreword by Sir George Abraham Grierson, K.C.I.E., I.C.S. (Retd.), Director of the Linguistic Survey of India.

In two Vols., F'cap 4to. 1926.

Vol. I—Introduction and Phonology, pp. i-xci, 1-648.

Vol. II—Morphology, Additions and Corrections, and Index of Bengali Words, pp. 649-1179.

Two Vols., Cloth-bound, Uncut Edges. Rs. 20.

This long-expected work, which took over three years to print, was published by the University of Calcutta in September, 1926, and has almost become out of print (June, 1932). " This admirable work," says Sir George Grierson in his *Foreword*, " which is a fine example of wide knowledge and of scholarly research, is the result of a happy combination of proficiency in facts and familiarity with theory, and exhibits a mastery of detail controlled and ordered by the sobriety of true scholarship." The work obtained the highest approval of the most distinguished scholars in the field of Indian Linguistics in India and Europe, and it may be said to indicate a land-mark in the history of philological researches into Indian Languages. It is the first systematic and detailed history of a Modern Indo-Aryan Language written by an Indian, and incidentally, as it is comparative in its treatment, taking into consideration facts in other Indo-Aryan speeches, it is an invaluable contribution to the scientific study of the Modern Indo-Aryan languages as a whole.

The Bengali words have throughout been given in Bengali as well as in Roman characters.

[Edition well-nigh exhausted. Second Edition in preparation.]

Sir George Grierson, on receipt of the complete work, writes to the University: You are good enough to ask for my opinion of the book. May I refer you to the opinion expressed by me in the Foreword prefixed to the first volume. I have nothing to add to this, and here content myself with repeating my high appreciation of a work based on accurate knowledge, and inspired by the principles of true science. It is a source of much gratification to me that it has appeared as a worthy ornament of the University with which for many years it was my honour to be associated as a Fellow.

Prof. Jules Bloch, of the University of Paris: As to my opinion on the book I shall deem it a duty to give it at length in scholarly periodicals, *viz.*, ' Bulletin de la Société de Linguistique de Paris ' or ' Journal Asiatique,' for instance; for the present I may assure you that this time at least the generosity of your University in printing that book has not been in vain; it will honour the University and Indian scholarship very much. It is the first book of that amplitude and depth devoted by an Indian to an Indian language; I should wish to see more of the same sort: but I fear there are not many people yet endowed with the same gifts and the same knowledge and method as Prof. Chatterji.

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